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REV. WILLIAM GOODELL, D. D.

THE missionary career of this honored servant of Christ extended through forty-five years of eventful interest and great usefulness.

Dr. Goodell was born at Templeton, Massachusetts, February 14, 1792, of parents who were eminently godly; and exemplary and judicious in the training of their eight children, all of whom joined themselves to the Lord's people. Of the four sons three became ministers of the gospel. William united with the Congregational Church at Templeton in the spring of 1811.

The story of his early life has been told by himself with inimitable simplicity, humor, and pathos. Who has not read "The Missionary's Father"? And who, having read, can ever forget it; or the tribute to his mother, and the incidents narrated in the "Reminiscences" which he began, but did not live to finish? Of his father he says: "Though his means of grace were limited, yet, meditating day and night on God's law, his roots struck deep, and he was like a tree planted by the rivers of water, whose leaf is always green, and whose fruit is always abundant. Whoever saw him riding on horseback would, if he kept himself concealed, be almost sure to see him engaged in prayer. Whoever should work with him, in seed-time or harvest, would find his thoughts as actively employed above as his hands were below. Whoever of the Lord's people met him, by day or by night, at home or abroad, alone or in company, would find him ready to sit down with them in heavenly places, in order to comprehend 'what is the length and breadth, and depth and height' of the love of Christ. . . . The little farm he once possessed, if it were not all *plowed over*, was, I am confident, almost every foot of it, *prayed over*. And some dried apples from it, which a subsequent owner sent me a few years since, were to me 'as the smell of a field which the Lord hath blessed.' He was full of the millennium and of the missionary spirit, long before the existence of the missionary societies; praying daily for both Jews and Gentiles." And respecting his mother, on her death-bed, he remarks: "Her peace was like a river; she was full of triumph; and she was able to address to us words of heavenly consolation till she had actually crossed over into shallow water, within one minute of the opposite banks of the Jordan — *heaven and all its glories full in view*."

The straitened circumstances of his parents forbade his receiving pecuniary assistance from them in gaining an education. Such, however, was the energy of

the future missionary that, though in feeble health, at the age of fifteen years he went from his home sixty miles, on foot, carrying his trunk on his back, to Phillips' Academy in Andover; and there, and afterwards in Dartmouth College, he overcame all the difficulties in his way, until he graduated with honor from the latter institution in 1817. He completed a three years' course in the Andover Theological Seminary in 1820, was immediately accepted as a missionary of the American Board, and traveled for a time as an agent for raising funds in New England and in the Middle and South-Western States, as far as Alabama, when he also visited the Cherokee and Choctaw missions east of the Mississippi. The impression which he made on the churches was deep, abiding, and fruitful. He was ordained to the missionary work at New Haven, Connecticut, September 12, 1822; was married, November 19th, to Miss Abigail P. Davis, of Holden, Massachusetts, who was the meet and cherished companion of his subsequent life, and survives him; and on the ninth of December of the same year embarked at New York for Malta, where, on January 22, 1823, with his wife and Rev. Isaac Bird and wife, he joined his beloved friend, Rev. Daniel Temple, who had preceded him one year.

After preaching in English and studying other languages during nine months, Messrs. Goodell and Bird, with their families, left Malta for Beirut. They reached that city November 16, 1823, and were hospitably received by Mr. Abbott, the English consul. Mr. Parsons had previously deceased. Mr. Fisk was at that time in Jerusalem, and Mr. King was on Mount Lebanon. By the residence there of Messrs. Goodell and Bird, Beirut became a regular station of the Board. After some attention to the Arabic, Mr. Goodell went, in June, 1824, to Sidon, to study the Armeno-Turkish language, with an Armenian ex-bishop, Yakob Aga, where he became acquainted with another Armenian bishop, Dionysius Carabet, who, a year and a half later, was received into the mission church at Beirut. Thus singularly did the "Mission to Syria and the Holy Land," at the very outset, take hold of a people who were not thought of in its establishment, and of whom but a few individuals were found by it except as pilgrims to the sacred places.

The early history of that mission was one of alarms, tumults, and perils. The violence of persecution was signalized by the martyr death of Asaad el Shidiak and the sufferings of other "Bible men." In March, 1826, after the repulse of the Greeks in an attack on Beirut, Mr. Goodell's house was plundered, and his life endangered, by wild Arab soldiers. In May 1828, war being imminent between Turkey and England, the state of the country was such that the missionaries were obliged to flee to Malta. There Mr. Goodell labored in connection with the press until the summer of 1831, when he repaired to Constantinople and commenced the mission to Turkey, with special reference to the Armenians, in which he was joined, a few months later, by Rev. H. G. O. Dwight, then on his tour of exploration into Armenia and Persia.

Thenceforward the subject of this sketch became an apostle to many nationalities, but more especially to the interesting Armenian race, from his commanding position in the great capital of the East. So vast have been the changes in the interval which has elapsed, that it is difficult to make real to the imagination of this generation the dangers and trials which attended the beginning of the evangelistic work that has grown to proportions so great and prom-

ising. Mr. Goodell's early experiences and natural temperament combined with divine grace to fit him eminently to meet them with a cheerful patience. With a true Christian heroism, in which his wife had an equal share, he encountered such incidents of life as being obliged, by conflagrations, visitations of pestilence, convulsions and war, the extortions of landlords, hierarchical persecutions, interference of Government, etc., "to pack up, and move" his residence "some thirty-three times in twenty-nine years;" and battled with the opposition and obstacles that were ever before him as a missionary. Indomitable in his purpose to do good, affable and courteous in manner, of ready tact, and abounding in resistless pleasantry, he gained access wherever he chose to go, and exercised a magnetic attraction that never left him without subjects on whom to pour, in some form, the light of truth. He commanded the respect of foreign ambassadors and travelers, of dignitaries of the Oriental churches, bankers, and the highest in society, with whom, at different periods, he had no little intercourse, as well as the common people; and even enemies to his work were constrained to honor him. Few possess in so high degree as he did the admirable faculty of doing good without offense, and of recommending personal religion to the world.

While other personal qualities contributed largely to his great usefulness, the secret of his power lay chiefly in the intense and uniform vigor of his spiritual life. He walked with God every day. As he said in his funeral discourse of his fellow-student and associate Temple, — with whom, during all the years of the latter's residence in Smyrna, he kept up a weekly correspondence, which was more in the language of heaven than in that of earth, while their love to each other was like that of David and Jonathan, — he sought constantly to be just that in spirit, and all holy development, which he expected every Christian to be in the Millennium. Possessing an overflowing mirthfulness, he was never untimely or coarse in its indulgence; and in a moment, without a jar, he could pass from the merriest laughter to the most serious and spiritual topics. His readiness at repartee, and power of turning a discussion or conversation into channels of his choice, were invaluable in dealing with the captious, the conceited and disputatious characters who abound among Orientals. But he loved in gospel simplicity and the tenderness of a Christ-like compassion to speak of things that pertain to salvation. Among children he was a child, and they never tired of instruction which he invested with a charm that held them captive to his lips.

The great work of his life, which he began at Malta, was the translation of the Scriptures, out of the original Hebrew and Greek into the Armeno-Turkish language; the last revision being completed in 1863. He thus acquired a familiarity with the Sacred Word by which he was enabled, with a wonderful aptness of adaptation, to refer to its narratives and quote its forms of expression. The freshness of his thoughts, always expressed with brevity and point, and rich with Scripture illustration and touches of nature that went directly to the heart, made him delightful and profitable in Christian conference and as a preacher. Never undertaking an elaborate argument, he presented truth in graphic portraiture, and struck quick and heavy blows. But it was as a letter-writer that he chiefly excelled. In his free correspondence with intimate friends, and in some of his communications for public use, there were a vivacity, humor, felicity of allusion, exquisite taste in the choice of words, and

play of the affections of a heart bounding with sanctified emotion, that are very seldom surpassed. Of his letter written concerning his father, a high authority in matters of literary taste has said: "There is nothing in our language more beautiful: not to speak of its religious odor, neither Addison nor Lamb ever equaled its chaste and beautiful simplicity and quiet pathos."

Of transparent integrity, direct and open in seeking his ends, unselfish and loving, Dr. Goodell was implicitly trusted and ardently beloved by his missionary associates. His was not a hand to wound a brother's peace; his not a tongue to utter words of suspicion or uncharitableness. His heart went out with a gushing sympathy towards all of every nation and name in whom he could see, however imperfectly, the image of his Redeemer; and he highly enjoyed the fellowship which was often his privilege in Constantinople, though in small assemblies, with Christians of different countries and churches. He was always ready, in a land of bigotry, to make war on a narrow exclusiveness in the use of forms, by conceding, in ministerial services to which he was called, as largely as he could without compromising vital truth, to the preferences in that particular of persons from various parts of Europe and the world. He was immeasurably exalted above all littleness of mere form and ceremony, and exhibited a spirit of tolerance, and of regard for what is spiritual instead of external, that had not, amid the formalism which surrounded him, been supposed to exist on the earth.*

A son of Dr. Goodell was the first American child born in Constantinople. He died at the age of nine years. Three sons, of whom one went through the hardest service and greatest perils of our late war, and five daughters, survive their father. One of the latter, Mrs. Barnum, of Kharpoott, is in Turkey. His other children, and their widowed mother, are in this country.

Shortly before his return, in 1865, to spend in feebleness the short remnant of his days in his native land, he revisited the scenes of his early labors in Syria, and went to some of the stations in the field of the Central Turkey Mission. What he there saw of the fruits of his toil at the Capital, "in digging a well at which millions might drink," and "throwing open the twelve gates of the New Jerusalem," before a people of whom many were pressing through, filled him with intense delight. The momentous changes which he had witnessed during the term of his missionary career, and especially the great spiritual movement of which he beheld the origin and progress, were to him "mighty works of God," that called for the loudest praises of all God's people in all lands. Never did the missionary work appear to him so inviting and so glorious as when he was compelled to turn away from it; and his last testimony was, that if he were to live his life over again, he would choose the same service in the same official

* In ordinary public worship on the Sabbath, Dr. Goodell and his associates conducted the services always as such are usually observed in Congregational and Presbyterian churches in this country; and never, in any instance whatever, in ministrations to Armenians or other Orientals, was a gown or other clerical dress worn, or any written form of prayer used by any one of them. An accusation, made under a stress of controversy in 1844, against the American missionaries in Constantinople, that they had sought to conceal their real ecclesiastical character, and to make the impression on the Oriental churches that they belonged to an episcopal and liturgical church, was publicly denied and disproved at that time. Its reiteration at this day, (see Am. Quarterly Church Review, Ap. 1866, and Jan. 1867,) after such public refutation, and in terms which charge dishonesty and trickery on such men as Drs. Goodell, Dwight, and Schaufler, must be regarded by all right-minded persons as a grave moral offence.

connections. Notwithstanding trials, his life was a continual psalm of thanksgiving, and his end was peace. After his return to the United States his home was with his eldest son, a physician in Philadelphia. He connected himself with the Central Congregational Church in that city, which was near the residence of his son, became teacher of a Bible-class of young men, "between whom and himself grew a deep personal interest," and "was regularly in his place at the Wednesday evening meeting of the church." A Philadelphia writer says of him: "One evening, last May, speaking of the Scriptures, he said that in translating the Old Testament, (into Armeno-Turkish,) he was often so struck with the references to *the gospel* that he would lay down the book and weep. He found *Christ* in all parts of the Old Testament, and the revelation was wonderful and overpowering to him." Again the same writer states: "Christ was the great theme when Dr. Goodell spoke. He spoke so lovingly and naturally of Christ that it was evident he knew the Master. At one of our communion seasons, aiding the pastor, he talked of the Saviour in such a way that one of the children who was present asked her mother if Dr. Goodell lived when Christ was on the earth, and knew him." His decease occurred at the residence of his son, on the evening of February 18th. Without a struggle he fell asleep; or rather, as he wrote a few years ago of his pious native assistant in the translation of the Bible: "Wearied in his toil he lay down to rest, and the angels came and bore him away."

In the future history of the kingdom of Christ in the lands which include the site of the garden that was planted in Eden, and the scenes of events most sacred to Christian hearts, the name of William Goodell will be precious to successive generations of sanctified souls, even to the end of the world. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

THE ENGRAVING.

CONSTANTINOPLE was the scene of Dr. Goodell's labors for much the greater portion of his missionary life, and the engraving for this month presents a beautiful view of a portion of that city, from the Asiatic side of the Bosphorus. A portion of Scutari, an Asiatic suburb, is seen at the extreme left, with the Sea of Marmora beyond. The left portion of the city brought to view, lying between the Bosphorus in the foreground and the Marmora beyond, is Seraglio Point, with a palace of the Sultan and the mosque of St. Sophia, — the second large dome from the left. The high tower with heavy top, somewhat midway in the picture, but nearer the right, is Seraskier Tower. A little to the right of this is the entrance of the Golden Horn, not very distinctly brought to view, and on the nearer (northerly) side of this, is the suburb Galata, (back of which is Pera,) with the Tower of Galata at the extreme right of the picture. The buildings more in the foreground in this part of the engraving are in the suburb Tophane.

LETTERS FROM THE MISSIONS.

Zulu Mission—South-eastern Africa.

UMVOTI.

(45 miles N. N. E. from Port Natal.)

LETTER FROM MR. GROUT, January 8, 1867.

THIS letter, in Mr. Grout's peculiar style, will both please and cheer those who are interested in the happiness of missionaries, as well as in the results of their self-denying efforts to do good to the degraded. In a letter of earlier date, but received by the same mail, Mr. Grout speaks with great satisfaction of a visit they had just received at Umvoti, from Mr. and Mrs. Thomas A. Goddard, of Boston, who manifested great interest in their people and their work, and left a generous donation.

"Week of Prayer. We have commenced our week of prayer. Sunday was to us a good day. I enjoyed preaching. In the afternoon was our concert prayer-meeting, and we had a good time, encouraged by the increase of Protestantism in Europe by late changes, which we hope may result in more actual goodness.

Progress—Joys. "The year 1866 has passed and we do not see the millennium exactly, out here; neither, as many expected, a second coming of Christ in person; but the working of ocean telegraphs and laying more, the softening down of sin, the removal of obstacles to the spread of the gospel, and much else, indicate a wonderful change in many things for the better since I came to Africa in 1835. Standing up in a good, spacious chapel last Sunday, in preaching and praying 'Thy kingdom come,' running back in my thought to 1835, when not one of the godly number before me—all clothed and in their right mind, sitting in a good church, with the old, first missionary preaching to them—knew of a God, I felt indeed a good deal of millennium inside of me. Indeed it would not have required much more to call out from me,—"Now lettest thou thy servant depart in

peace.' After all, the top stone is not yet on, and I am quite willing to stop long enough to block it out and get my 'believers' to help me in putting it on.

"Then yesterday, Monday morning, although they have every day a sunrise prayer-meeting, yet as this is the prayer week, they were up unusually early and in large numbers, and the first I knew was the full chorus of singing, that sounded out so loud as to wake me. Could it be earth, was it the millennium, or had we got to heaven? Then, in the afternoon, a goodly number came together again, and we had a nice time. The meeting was taken up mostly by such as have not usually been forward to take part in prayer-meetings, —an indication that they are waked up. And so we are going on with the meetings, but the post goes this afternoon, and I must send away my letter. If the millennium actually comes in full this week, I will let you and all our patrons know it by next post; and if you get it in America before we do, you will of course let us know.

Christmas. "We had a nice time at Christmas. Mrs. Lloyd, as usual, provided means, and we got up a Christmas-tree, and some five or six hundred, old and young, came together to see and receive. All of everybody's children were there, even the infants, and all got something; and then the cakes and fruit, which they seldom get, were enjoyed highly. The Abrahams came down to see and help us, the children sang and the old missionaries made speeches, and to close up, all the children who had got whistles, or any thing else that could laugh, sounded out a loud and repeated blast, and then went home glad enough.

"Then, in the evening, all came in again, and we had magic-lantern amusements, till some one cried out, 'I have broken down, I cannot laugh any more.' Then Mrs. Lloyd had presents distributed to the hundreds that she had been teaching the past year, many of whom have not only learned from her but have also

been brought into the church, and are now marrying and settling down for life. They were [first] called together by the sugar-mill, but now they seemed clothed and in their right minds."

station, and ensure their learning to read and sing and pray.

The Famine — Sickness and Death.
"November 17th. Mana Madura. As the time approaches for preparing the statistics for our annual report, I am making new lists of the congregations, and fear I shall have to report diminished numbers. The famine which has prevailed in nearly all parts of the district has borne with peculiar severity upon this region, and many persons have gone to Ceylon and other distant places, to avoid starvation. Women* and children included, I have lost, in this way, twelve members from the congregation in Esaly, of the Tirupuvanam station, the present year, while only one person who had previously gone has returned.

"There is the comfort, in this, of thinking that those who go save their lives, for I do not see how they could have lived if they had remained. Indeed, I do not see how so many of those who have remained in that congregation have lived to the present time, and still less can I see how they are to live for two months to come. Cholera and dysentery have followed famine, and to me the most natural anticipation for the villages generally is what I saw in the above-mentioned village on Tuesday last. It is a small place, but I gave and sent medicine to nearly twenty persons, of whom probably fifteen were in different stages of cholera and dysentery. In five houses I saw eight sick,—four of them our own people,—and was told that it was the same through the village. At five o'clock they were carrying out to burial a man who had been taken ill in the morning, and others were in great fear for members of their families, also attacked in the morning, and with whom the question of life or death was beginning to be doubtful. One heathen father promised me that if his little boy, his only son, recovered, he would give a *fanam* (ten cents) for oil for our prayer house. But the boy died that night.

"The sick who might otherwise recover, die for want of proper food. All this illustrates our attitude of anxious suspense in this time of pestilence and famine. Only last week, a young man

Madura Mission — Southern India.

MANA MADURA.

(30 miles S. E. of Madura.)

LETTER FROM MR. CAPRON, October 31 and November 17, 1866.

MR. CAPRON commences his letter at Tirupuvanam, (which station is now under his care, as is also that at Sivagunga, besides his own proper field,) and the first part of the letter is supposed to refer to that place. The statements respecting the sufferings of the people from famine and sickness are truly painful.

New School. "The event of the last six months in my field is the opening of a station school, for which permission was received in May. We joyfully took advantage of the offer of the Prudential Committee, and before the 20th of June, had under way, to our own surprise and wonder, a school for girls. I say 'a school for girls,' though the list of thirteen includes one widow and three boys. These are all studying happily, and we have thus not only another light at the station, sending out its cheerful rays into this village, but we have the hope of returning to the congregations a company of bright girls to shine in their own villages as intelligent Christian women,—the most convincing proof, to all beholders in this land, of the truth of Christianity. I may use language which would be extravagant if used respecting other parts of the mission, where larger congregations have been gathered and the village schools can be made accessible to a larger number of Christian children; but in these three stations, in which I have only a total of four village schools, and in these only a total of four Christian scholars, it seems like a new era to be able to bring a few Christian children to the

died of cholera whom I have employed for two or three months as a school-master in the Tirupuvanam station.

English School—Itineracy. “Our English school now numbers fifteen pupils,—not as many by ten as we could wish, but the famine is everywhere against us, and we rejoice to have under our instruction even this number of lads from the principal families of the village.

“It was my privilege to be out with Mr. Burnell, on the itinerary, during the last ten days of August and four days in September. Beginning eight miles north of Sivagunga, and proceeding to the east and south, we visited one hundred and sixty villages, nearly all of which are out of reach in the course of our ordinary tours. We saw much of the awful effects of the drought, especially upon the cattle, which were dying by starvation. Cholera was prevailing in some places. The people seemed broken-spirited under all this suffering, and many were the inconsiderate promises, ‘We’ll join you,—we’ll do any thing,—if you will give us food.’

Nestorian Mission—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. PERKINS, December 15, 1866.

Anniversary of the Female Seminary. This letter notices, first of all, the anniversary in the female seminary, on the 20th of November. Nine graduated, all hopefully pious, and “on the whole, the best and most promising class that has ever gone forth from the school.” After presenting the “programme” Mr. Perkins writes:—

“After the school exercises, dinner was served in the seminary dining-room, followed by addresses from members of the mission and Mar Yohannan. It is but justice to say of the exercises, that they were exceedingly interesting, reflecting great credit on the long and hard toil of the teachers, and on the capacity and industry of the pupils. The subjects of the

compositions were very happily chosen and well treated. The one on the ‘Gentility of Labor,’ had many admirable hits for this land of oppression, where labor is so apt to be regarded as servile and ignoble; and they would have been hardly less adapted to those who hold similar sentiments on the Western continent. The singing was uncommonly good, accompanied by an instrument played by Mrs. Rhea, who, in the feeble health of Miss Rice, presided on the occasion. The valedictory address was very touching, and had the effect to melt the class in tears; and its author read portions of it with difficulty, from the depth of her emotions.

“We trust that these Nestorian girls, so promising in character and well furnished in culture and attainment, are destined to be great blessings to their people. One of them expects to become the wife of a pastor in an important village; one is to be retained as a teacher in the seminary; and others go to dark places where they will be almost the only lights. In his address at the table, Mar Yohannan told them, with tearful eyes, that ‘when he was in America, twenty-five years ago, he attended the anniversary of the best female seminary in America, (Mount Holyoke,) and on that occasion lifted the prayer to God, that he would not take him hence until he should see something like it in Persia; and he now rejoiced in the answer to that prayer.’

“An affecting incident, near the close of the services, was the presentation of a photograph of Mr. Rhea and his family to each member of the class, which alike surprised and delighted them. Their affectionate reverence for that now sainted teacher and friend could hardly be surpassed for any mortal.

Pupils from a distance. Two members of this school joined it a few months ago, from the distant shores of the Tigris, making their way about three hundred miles, with much hardship and exposure, over the roughest wilds of Koordistan. They are very eager to learn, are among the most promising pupils we have ever had, and we trust they are destined to be lights among their dark people.

Singing—Oriental and Western. “On the programme a ‘chant’ is mentioned, which deserves a passing notice. The 23d Psalm was chanted by the graduating class and their Nestorian teacher, in a manner exceedingly beautiful, and which could not fail to carry back our thoughts to the style of ‘the sweet singer of Israel,’ doubtless very similar to the chanting of the Nestorians of this day. In some of our congregations, the chanting of a psalm in the Modern Syriac, in this Oriental style, is taking the place of the first hymn in the Sabbath services, and adds greatly to the interest of our worship. For thirty years, and more, I have been straining my lungs to train the organs of these Oriental Christians to sing our occidental tunes in a highly gutteral language; and it must be confessed, with not the greatest success; in the mean time little prizing the fact, that music, rich and melodious, was ready to gush forth upon us in torrents, from living fountains, in airs and chants incomparably better adapted to their organs, language and tastes, and certainly more promotive of devotional feeling, than the novel, foreign style which we, with so much pains-taking, essayed to inaugurate. The best of all books of chants, too, they have had in their hands—the Psalms of David—chanted for long centuries by their ancestors, though too long in an unknown tongue; but they were translated soon after the commencement of our mission. I marvel that these advantages and facilities for securing rich music here have been so long neglected by us. At least, if the one we ought to have done, we should not have left the other undone. The Scriptural motto, ‘Prove all things; hold fast that which is good,’ is one which ardent young missionaries are not always the most ready to appreciate.

“Perhaps, however, the delay is providential. We have thus accumulated a rich collection of our own sweet hymns in the Nestorian tongue—more than four hundred in all—and our hymn-book is a very precious instrumentality. A young man, who excels in singing these hymns, has just been engaged to go from village to village and hold singing exercises,—

the first time that we have attempted to furnish such an agency.

Civil Affairs—Results of the Mission Work. “The civil protection of the Nestorians has not as yet gained much by the efforts of Mr. Alison.... What effect the report of the Secretary of the British Embassy, Mr. Thomson, whose visit here has been mentioned to you, may have, remains to be seen. That gentleman was here ten weeks, and looked very carefully, and with heartfelt interest, into the affairs of the Nestorians. He often expressed himself as greatly surprised at the intelligence and capabilities of the enlightened portion of them, and his belief that they must, by their superior force of character, throw off, or at least lighten, the galling yoke which they have so long worn. He was particularly impressed and delighted, in accompanying me one Sabbath to a village church, where he witnessed the exercises of the Sabbath-school and the religious services that followed; and he declared, repeatedly, that he had before no idea of the depth and extent of our missionary work here for thirty years. Perhaps these impressions of a sagacious observer on the spot foreshadow the only practicable solution of the problem of removing their oppressions. In this secluded district of remote Persia, we are seldom visited by a traveler to report our labors to the world; and as modest Christian men, we have had no disposition to move in that matter ourselves, beyond what the vital interests of our work may require for its protection against curtailment at home. As the point is raised, however, at the risk of being thought a partial judge on the subject, I will venture the assertion of my belief, that in no field occupied by the American Board has more labor been expended, or with richer results, past, present, and prospective, for the same amount of pecuniary outlay, than in this field, during the period of its occupation.

“*The male seminary* is full, and is in successful operation. The mountains are largely represented among the pupils, thirteen of the forty being from Koordistan. It is but right, as well as highly desirable,

that that part of our field should have its share in this school of the prophets. It is now well manned with competent native teachers, one of whom is a mountaineer."

Eastern Turkey Mission.

ERZROOM.

(120 miles S. E. of Trebizond.)

LETTER FROM MR. PARMELEE, January 14, 1867.

THIS letter is dated at Trebizond, on the Black Sea, an out-station of Erzroom, where Mr. Parmelee is spending some months. He refers to reports heard at different times, for years past, of an interesting state of things in several cities and villages on the coast, west of Trebizond, and states that a colporter was sent, last summer, to visit those places. He "found many persons enlightened and friendly," and sold "a goodly number of books;" and more recently Mr. Parmelee had himself visited two of the places, Kerasun and Ordo. At the first of these places, among sixty houses of Armenians, he found evidence that the seed of truth had begun to germinate in some minds. One interesting young merchant had purchased two Bibles, one for his house and one for his shop, and nearly the whole mission list of religious books and tracts, and spent "his every leisure moment in devouring them." He manifested "a beautifully docile disposition, and an honest purpose of learning the way of life." Of the other place Mr. Parmelee writes more fully.

Interest at Ordo. "In Ordo, however, a place containing about 200 Armenian, 200 Greek, and 100 Turkish houses, I found the most interesting state of things. During thirty years past, at different times and by different instrumentalities, the light of truth has found its way into that place. The chief of these instrumentalities is a young man, Boghos, (Paul,) who, some ten years since, then a mere boy, having an undefined purpose of learning some new thing, found his way to the Bebek seminary. There he remained more

than a year, learning much of Protestant doctrines. He then returned to his native place, taking with him the Bible, and such religious books as 'Dodridge's Rise and Progress' and 'James's Anxious Inquirer.' Diligently reading these books, he was led by the Spirit to see his lost and hopeless state, and to cast himself at the foot of the cross, where he found peace,—the sweet peace of a redeemed soul. From that moment he has been a bright light in that city, doing and daring and suffering for his blessed Master.

"The visit of our colporter, in the summer, gave a new impulse to the work. The whole city was thrown into a ferment of discussion, *pro* and *con*. Some were bitterly opposed, a few were fully convinced and ready to join Boghos in the open defense of the truth, but by far the greater part, while quietly reading the Scriptures and defending the truth, occupied, nominally, a neutral position in their old church. Thus matters went on, the boundary lines between the different parties becoming daily more distinctly marked, until it was discovered by some of the more jealous ones, a month or two ago, that the teacher of the school 'ate this fasts.' As such an evil practice as that could not for a moment be tolerated in one occupying his influential position, a secession was at once effected and a new school organized. Matters now began to assume a serious aspect, and all agreed that their chief hope lay in a visit of the Bishop, from this city. Accordingly a messenger was despatched to urge him to come.

Visit to the Place. "Just at this juncture I was able, in company with the above-mentioned colporter, to carry out my long-cherished purpose of visiting the place. I found there were eight families ready to be known as Protestants and to unite in forming a new community, and they rejoiced greatly when I encouraged them to hope for a preacher. They immediately began to look for a house suitable for the preacher and for a chapel. After a few days such a house was secured, of which we immediately took possession, daily holding meetings, strengthening and guiding these babes in the new way.

The Bishop called. "Meanwhile my arrival in Ordo was made use of as another pressing argument why the Bishop should visit the place. 'While this foreigner,' they argued with the Bishop, 'leaves a sick family to go to Ordo and lead astray your flock, it is a shame for you, with no family to keep you away, not to go and save them.' This argument prevailed, and the next steamer brought the Bishop, and with him three other leading men of the Armenian community here. These four men labored vigorously, by threats, by persuasions, by patched-up conciliations, to heal the divisions in the community and to extinguish the flame already kindled. The Bishop preached that the Bible was not for every one to examine, but only for *theologians!* They proposed to collect the Protestant books in the place and destroy them. All those used in the school, and some in private houses, they did collect. They attempted also to drive us from the house we were occupying,—and some proposed to appeal to the Turkish authorities to drive us from the town. But such folly as this was not attempted.

"Justly regarding Boghos as the head of the new movement, they did their utmost to induce him to abandon the course he was pursuing, first by persuasion and hints of gain, then by threats, then by actually destroying his business (he is an apothecary and self-made physician) and attempting to drive him from his house. But he remains firm, and the Lord will provide for him. Before these persecutions began, we had intended, should every thing seem favorable, to prepare him for a preacher. Finding him earnestly desirous of the work, and apparently well fitted for it, we hope he will enter the Marsovan theological school at the opening of the next term, in March.

"I am amazed at the folly of the course pursued by the Bishop. I am sure the enlightened sentiment of a great majority of the inhabitants of Ordo will not countenance his proceedings, and that in the end the Lord will cause his wrath to praise him.

A Helper sent. "I left the colporter in

Ordo to hold the ground until a preacher could be sent. By the steamer which takes this letter, Harootune, trained in the Bebek school and for many years teacher and helper, goes to the place, to be the instrument, I trust, of establishing a flourishing congregation there. God grant that it may be so."

KHARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MISS WEST TO CHRISTIAN WOMEN AT HOME.

Revival at Kharpoot. The letter below, addressed to "Sisters in Christ," will be read with deeper interest if introduced by some extracts from a note sent with it, dated January 28th, and addressed to the editor of the *Herald*. In this note the writer says:—

"I send you a detailed account of the commencement of our 'week of prayer,' which you are at liberty to use in the *Herald* or otherwise, as seems best to you. The paper has lain by me for several weeks, while God has been powerfully working in our midst,—such a blessed work as my eyes never before saw in this land! Oh, how I have longed to see just such a 'revival,' a genuine work of grace which should sweep away all the refuges of lies, and the cobwebs of superstition which hide the truth from so many hearts among this people! And now it has come, first in the hearts of God's people, then reaching those outside, rebuking our want of faith, and bringing us down into the dust at the Master's feet, that all the glory may redound to his holy name, who has visited this people with his salvation.

"This is our *fourth* week of prayer, and the windows of heaven are still open. Oh, pray that they may never again be *shut!* I must go, in a few moments, to hold our Monday noon prayer-meeting with the sisters of the church; but cannot let this sheet be sent without a few more words. I cannot tell you, at this time, in detail, of the scenes through which we have been passing. I fear to do so lest it might grieve the Spirit by magnifying human means. Indeed, I have hesitated about sending

you the paper to Christian sisters at home, but my sisters and brothers here advise me to let you use it.

"I may, at some future day, give you particulars of this Pentecostal season. I am very busy, and never more happy than now. Oh, it is good, for soul and body too, to be in the midst of such a reviving! How glad am I that I was not permitted to go to Erzroom. The dear *children* of the Protestant community are now being brought to Jesus by their parents, and coming themselves, to receive his blessing. At a meeting I had with them on Saturday last, seventy were present. Several hope they have found Jesus."

The editor feels constrained somewhat to abridge the communication thus introduced, omitting a few details, but retaining enough, he hopes, to give a full impression of the spirit of the meetings and labors which are described. It will be pleasant, refreshing, useful, to many, to be brought thus in contact, as it were, with the feelings, labors, trials and joys of Christians, and with prayer-meetings in the distant interior of Turkey, — meetings at which the Spirit of the Lord appears to have been present, preparing the way for other works of grace which have been witnessed since.

"*Dear Sisters in Christ:* —

"It is the week of prayer! and as my thoughts turn to the holy convocations of our beloved home-land, I am moved to tell you something of the scenes which we, in far-distant Armenia, witness from day to day; — not to glory in human instrumentality, or magnify the *means* the Master has condescended to employ, but to glorify 'our Father' who has commanded the light to shine; and also to quicken your faith and zeal, in your prayers and efforts for the coming of Christ's kingdom throughout the world.

The Morning Prayer-Meeting. "The snow lay thick upon the ground as we left our dwelling for the place of prayer, just after sunrise, yesterday — Monday morning. As we entered the room, we saw that every head was bowed, as if in secret de-

votion. The native pastor was at the desk, and about twenty men were seated on the floor, the solemn and impressive stillness only broken by the coming in of others, till the large room was well filled; and all seemed to feel that God was in the midst. More than an hour was spent in prayer and praise, thanksgiving and confession of sin, — the subjects for the day. We felt that it was good to be there, good to unite in the fervent petitions of those native brethren, good to share in the heavenly atmosphere which seemed to pervade the place.

Meeting of the Women. "Soon after noon there was a special gathering of the sisters of the church. The snow fell fast, and the pathways were much blocked up; but there were twenty of us gathered in an 'upper room' for prayer and conference. After reference had been made to the special subjects of prayer for the day, one of the mothers in this Israel led us to the Master's feet, in a prayer which came warm and glowing from the heart. The passage in Malachi was then read, where those that 'feared the Lord' are represented as speaking often one to another, and the sisters were urged to do likewise, — to confess their faults and open their hearts to each other. After a moment's silence, the wife of the head-man of the Protestant community told us of the visits she had lately made to three or four villages, expressly to benefit the women there. This was from the promptings of her own heart, — her desire to serve Christ and save souls, — as she has no children to keep her at home. With much simplicity and modesty she spoke of the meetings she had held in those villages, how the room would sometimes be so crowded that women would have to stand and hold their babes in their arms. She had counted seventy women at some of these meetings; — poor, hard-working women, mostly dependent on their daily labor for daily bread, yet willingly leaving their carding, spinning, weaving, or other work, to come and hear the words of life.

"On one occasion, she said, she had just mounted her horse to leave a village, when a number of these poor souls followed her

some distance, and her heart was melted at the cry of an aged woman who, with tears rolling down her wrinkled face, and hands outstretched as if for help, continually exclaimed : ‘ *What shall I do! Oh, what shall I do to be saved!* ’ And in every village they entreated that she would soon come again to teach them.

“ As this good sister finished her story, I said to her — ‘ And you, did you not receive a blessing also, *Enghafer*? Did not your own soul get warmed in thus working for others? ’ ‘ Oh, yes! ’ she answered, with a beaming face, ‘ I never before experienced such joy, such happiness! When I first proposed going, some of my friends opposed me on account of my poor health, but although the weather was cold, it has been with me just the same as at home. God has taken care of my health, and given me this joy beside.’ (I afterwards learned, that when this good woman spoke to her excellent, Christian husband about her plan, he demurred because of her feebleness, saying, ‘ I am afraid to have you thus exposed in cold weather; you may die! ’ ‘ Ah, yes! ’ she answered, ‘ *I may soon die*, and that is one reason why I wish to go! ’)

“ My dear Christian friends, you can imagine something of the overflowing joy with which we missionary sisters listened to this simple recital; feeling that the influence of *such* a woman, in labors among her own people, — self-moved, or rather, moved by the Holy Spirit, — is above all price; worth far more than our own efforts, for she is one of themselves, has a perfect understanding of their circumstances, mode of thought, customs and habits, and can make the most ignorant understand the language she speaks, since it is their own tongue!

“ This joy was greatly enhanced in my own mind when Mrs. Wheeler remarked, with some emotion : ‘ While our sister was telling us of her work among the village women, my mind went back to the first years of our own work in this city, when Mrs. Allen and I labored to persuade her to learn to read, and sought to bring her under the influence of the gospel! ’ The tears started to *Enghafer’s* eyes as she nodded assent. Mrs. Wheeler then pro-

ceeded to urge upon that band of Christian women the necessity of personal consecration, in labor for individual souls, — at home, in their families and neighborhoods, — as well as without.

“ The ice was now broken, and one sister after another spoke of her trials or hindrances, her lack of faith and love. One, a woman of influence, two of whose grown-up children are graduates of our two schools, and both in the Lord’s work, spoke with an almost broken heart of her unconverted husband, — of his becoming more and more wedded to the world, and of his influence upon their younger children. She begged most earnestly the prayers of all, and now that her mouth was opened, could hardly stop speaking. With tearful eyes the little company promised to make special supplication for that house. After several ineffectual attempts, a poor blind girl addressed us. She said : ‘ My sisters, you know that I am but one *alone* in our house. I have none to sympathize with me. Sometimes I am not allowed to go to God’s house. Pray for me that I may patiently suffer the Lord’s will, and glorify my Father in heaven.’

“ One whom we have always esteemed more spiritually-minded than most of our women, told us of the conflict which had disturbed her peace of mind for months past. In consequence of a difficulty between herself and a neighbor, also a member of the church, a ‘ root of bitterness’ had sprung up in her heart. Her sad face showed something of the struggle she had undergone before pride would yield the contest. This was followed by another and yet another confession on the part of the sisters, mingled with petitions to the throne of grace.

“ Another interesting feature of our meeting was the presence of the preacher’s wife, from the other part of the city. *Toma* has no children at home, and goes from house to house reading and teaching God’s word as she has opportunity. She asked our prayers that the good seed might be watered by the Holy Spirit, — that her labors might not be a curse instead of a blessing.

“ Prayer was also requested for *Kohar*, our good assistant in the boarding-school,

who is spending the winter vacation in visiting many of the villages in this vicinity. She spends a couple of weeks at each place, making her home with the helper's wife, and working with each, visiting among the families and holding meetings for the women and girls. Her letters are full of joy in the Lord's work and encouragement for our faith in prayer.

"When our meeting closed, we found we had been together more than two hours; but even then it was not easy to separate. Our hearts were warmed toward each other. We felt more truly that we all belonged to the one great family of Christ. It was pleasant to note the lingering of these dear Christian sisters, to speak with one another, and to get a little closer to their missionary teachers, or *mothers*, as they often style the missionary ladies.

As one after another came to me, and I clasped her hand, (for these Armenian women seldom take that liberty, unless we make the advance, confining themselves to their own graceful *salaam*,) I felt more strongly than ever before, the *blessedness* of the work to which the Master has called those of his children who labor in the *foreign department*. 'A hundred-fold in this life!' Ah, yes; a *thousand-fold!* for earth can yield no such pure and heaven-born joy as that which springs from the consciousness that Christ is *using* us, in his holiest service!

"Pray much for us, dear sisters at home; for without the *abiding* presence and power in us of Him whom we serve, we can do nothing.

"Affectionately, your sister,

"MARI A. WEST."

LETTER FROM MR. WHEELER, January 21, 1867.

The foregoing communications from Miss West do not contain the only intimations which have been received of a remarkable work of the Spirit at Kharpoot. A letter from Mr. Wheeler to a relative, sent open to the Missionary House, states: —

"I cannot let this week's post pass without telling you what the Lord is doing among us. You perhaps know, that this winter our church holds meetings regularly in both sections of the city, with the intention of soon becoming two bands. First upon ourselves and all the members of the church, and then upon the congregations, the Holy Spirit has descended, and we are enjoying a real New-England revival. I never before saw an entire church in so humble, prayerful, and earnest a frame of spirit. I should say that thus far, within the week past, from fifteen to twenty persons, of whom we know, have found peace in Christ, and many others are anxiously seeking, while upon the whole congregation a serious spirit rests. Among those brought to Christ are some who were apparently very far from him, and there have been some remarkable answers to prayer.

"An inquiry meeting from which I have just come was held in the pastor's study; and present at it, besides persons from this city, were twenty-one men from Husenik, an out-station a mile and a half to the east of the city, where the pastor went to preach yesterday. We are praying and hoping that the work may reach the out-stations. Last Saturday we called for volunteers to go to three places, and at once seven or eight persons offered — church members, and we are hoping to hear this evening of a blessing on their labors yesterday, which was the Sabbath. Some days before, two members had gone about sixty miles, to Malatia, to spend a week or more there. On the whole, I think I never saw a church so ready to give and to do as this of Kharpoot now is.

"God is working, and we almost feel like using the Atlantic telegraph wire, to ask Christians at home to pray for us. But we will use the wire *via* heaven, which is sure to carry the message, and ask our Father to stir you all up. Hitherto our greatest joy has been in seeing the zeal of the few scores of Christians, and the establishment of a few churches; but now that the windows of heaven are opened, we rejoice in another way."

Central Turkey Mission.**AINTAB.**

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. SCHNEIDER, February 7, 1867.

It is very gratifying to receive, from various places in the mission fields, intimations of unusual religious feeling. This letter from Mr. Schneider possesses interest of this kind, and will, therefore, awaken gratitude and incite to prayer, in connection with the foregoing from Dr. Pratt, and others now and recently published.

Religious Interest at Killis. “The favorable state of things in Killis, briefly noticed in my last letter, continues. The pastor invited any of his people who were desirous of doing so, to come and converse with him in regard to their spiritual state. Some church members came, acknowledging their remissness and coldness, and seeking advice; and many of the hitherto impenitent also came, seeking to know what they must do. Some were deeply concerned, and with tearful eyes conversed on matters pertaining to their salvation. Nine have been received to the church, while others have been advised to wait a little longer. Morning prayer-meetings continue to be held, with quite encouraging interest. At the administration of the Lord’s supper and baptism, a very large number of Armenians were present. Some of these listened to the exercises with deep emotion, and retired with very favorable impressions. There seems to be quite a friendly disposition towards the truth among the Armenians, and in view of all present indications, in that place, we have much reason to be encouraged.

Encouragement at Aintab. The week of prayer was observed in Aintab, with much interest. We had meetings twice a day, in the morning, before sunrise, and in the evening; and the attendance rose to three or four hundred, or even more. The interest manifested was such that we have continued the meetings (once a day only) into this, the fifth week. Many written requests for prayer were presented by dif-

ferent individuals, both for themselves and for members of their families; and some of these requests indicated a deep sense of sin. There is evidently a deepening interest among our people. Some of the church members have been much quickened, and many of the congregation are more or less impressed with divine things. Several, with whom I have particularly conversed, have become very deeply and earnestly concerned for their salvation. Ten or eleven are to be received to the first church within a few days. Our souls cry out ‘Awake, O north wind; and come thou south; blow upon our garden, that the spices thereof may flow out.’ We cannot but feel encouraged to hope for still greater blessings.

Movement among old Armenians.—“There are also cheering indications among the Armenians of the old church. Yesterday one of them invited one of our deacons to his house, to converse with the family on religious subjects. As he read to them the Word of God, and conversed and prayed, the wife was affected to tears, and a deep and favorable impression was made upon them all. The same deacon also received a similar invitation from another Armenian. We learn that there are sixty or seventy of them who have become so much enlightened as to be very much dissatisfied with the errors of their church, and that they intend to demand a reform. Their present plan is to go to the acting Bishop and say: ‘Such and such things in our church are, in our opinion, contrary to the Word of God. Now either prove them to be in accordance with the Scriptures, or if you are unable to do that, abandon them; for our consciences are made very uneasy by them.’ Among their number are men of influence and character; and if they persevere in the matter, some important results may follow.

Liberality — Birjik. “The contributions of our people to various objects, during the past year, have amounted to 25,019 piasters. This is equal to \$1,102.18 in gold. Of this sum, the first church contributed \$590.98, and the second, \$511.20. In view of the general prostration of busi-

ness and the increased prices of articles of livelihood, this is truly liberal. I do not believe that any churches in America exceed this, in proportion to their means. It certainly requires self-denial, on the part of this people, to contribute so much.

"The Pastor at Birjik, also, writes me that a new interest has been awakened among his people, though nothing of an extraordinary kind as yet exists."

specially to refer. In the first church there were fifty-two candidates — men twenty-one, women thirty-one. Of the men, nineteen could read, of the women, fifteen ; and there were received twenty-nine, of whom twenty-three were readers, out of the thirty-four readers in all. This is a very unusual number to receive — twenty-nine out of fifty-two ; and the character of the examinations was more remarkable than the number received.

MARASH.

(About 90 miles N. E. from Scanderoon.)

LETTER FROM DR. PRATT, January 12, 1867.

Religious Interest. A brief note from Dr. Pratt, in the Herald for April, alluded to the religious interest at Marash. In this letter he gives particulars which will be read with grateful emotions.

"I take advantage of this letter, though driven with work beyond my strength just at this time, to tell you of the good hand of the Lord with us in these few months past. The spring and summer were made memorable by the death, often sudden and unexpected, of many young and prominent members of our community and church. We saw no outward signs of the Spirit's blessed work, but now, as for more than a month the examinations for admissions to the church have been going on, new evidences of a deep work have been daily afforded us, and we are constrained to lift up our voice of thanksgiving, while bowed in the dust for our own faithlessness and coldness. Our prayer-meetings have been gradually increasing in numbers and interest, and this week of prayer has been a very jubilee. Both churches have been opened an hour before sundown, each day, and in each a gathering of two hundred and fifty or more (five hundred in all) have attested their interest, while the offering of ten or fifteen prayers, two or three rising to prayer at once, and the pastor's vain endeavors to close the services in less than an hour and a quarter or an hour and a half, show that the coming was not a mere form, and make us believe that the Master and the Spirit are with us.

But it is to the examinations that I wish

Individual Cases. "The first one who came was a young man whom we should have selected, four or five months since, as the worst character in the community. Years ago he ran away with a Turkish Pasha, and followed him, as a companion in all untold abominations, for years, until, two or three years ago, he came back here, wrecked in health, morals, and reputation. What was our surprise when he told us that some time since he had been awakened at night as by an inward voice, commanding him to pray, after he had gone to bed drunk. He resisted it and slept, but it came again and he heeded it, and then determined to live for God. We believe he did so. His cups, his companions and sins are cast away, and he sits in his right mind.

"Another, one year ago knew nothing of Protestantism, and while yet an Armenian, was arrested as by a voice, when on an expedition to commit a murder in the mountains, for some real or fancied grievance he had suffered. He then abandoned the project and returned home, and not long after joined the Protestants, because he heard that they did not divide the taxes unjustly ; but with the reservation that he would leave if he did not approve the doctrines. He found them light and food, and had unmistakably been taught of God.

"Another was a man from one of the smitten families. A son, a fine Christian young man, had been suddenly taken by cholera. The mother had been received, with some hesitation, in the spring, and we feared this trial would be too much for her ; but to our great joy she came forth as gold. No murmuring nor complaint, but tearful thanks and agonizing prayers were all any one heard from her ; and not

only did the neighbors wonder, but her husband, before this a most unreasonably passionate man, was soon renewed, and the young widow of the young man gave herself also to her husband's God, and she said, 'our house is like heaven now.'

Some were much weighed down by sin; some rejoicing in a sense of forgiveness. One young, retiring bride, unused to speak at all before men, could not refrain, but with glowing countenance told the session of her sins all forgiven by Jesus Christ. Some could hardly understand whether it were all true; but it was too joyous, too much like what we have seen in our own land, for us to doubt that she had learned of the Spirit.

"I cannot give you more individual cases. We have great joy over some (two especially) who have been Protestants for ten or twelve years, but have never before given us good evidence of being born again; and also over one who, six months ago, was not one of us at all, — one of the first four men in one of the Armenian churches. Two who were received are women seventy years old, and one is a girl of thirteen. So the Lord has done great things for this first church, and we praise him. Besides these new members, many under suspension have come back and new life and love seem to pervade the whole.

The Second Church. "For the second church I cannot say so much, only because I have not mingled so much in their affairs. The account would be equally, or perhaps more cheering. They have examined about forty, and received twenty-one or twenty-two new members. Some of these cases I know to be of great interest. Two of them are young men of property and influence, who became Protestants within the year. One is a man long of our community, but far from being a Christian, now a much changed man. The church is very earnest and faithful, and in the matter of support of pastor and of Home Missions, works with a will and most zealously. One of your notes spoke of monthly or semi-monthly contributions. This church gives in the morning for the pastor, and in the afternoon for missions and the poor, —

putting the contribution into boxes at the doors; and recently they have, all unsolicited, offered to increase the pastor's salary, receiving from us less aid than last year.¹ We bless the Lord for all the grace so given us, and ask the prayers of God's people that this year may show us more glorious things."

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, January 28, 1867.

THIS letter is long, presenting first, under successive dates, commencing with the middle of December, some of the interesting facts which fell under the writer's observation from day to day, connected with the religious interest at Beirut, and the report of a colporter who had visited various places in Syria. Statements are then made respecting the now somewhat noted Jaffa colony and the singular termination of Yusef Keram's rebellion. Room can be found in the Herald for but a part of the communication.

Religious Interest — Additions to the Church. Under date December 22, Mr. Jessup records visits from and conversations with persons under deep conviction of sin, and who seemed resolved, henceforth, to give themselves to the service of Christ, and mentions that eleven persons were propounded for admission to the church. On the 6th of January he writes: —

"A joyous day in the Beirut church. Six young men and five young women were received to its communion. The services were crowded and most solemn. Of the eleven received, two only were born of Protestant parents. Two were graduates of Abeil Seminary; three had lived for several years in the families of missionaries; one has taught different mis-

¹ It is well perhaps to add that the people, having been exhorted to show faith by works, — the contributions for the Home Mission Society, in the boxes, during the week of prayer, were 352 piasters, i. e., \$15.50 in gold.

sionaries the Arabic language for ten years; and eight of them are now engaged in teaching in various capacities. Only two of the eleven were born in Beirut."

A Colporter's Report — Persecution. The monthly meeting of the Native Protestant Missionary Society was held on the 7th of January, and the colporter, Ishoc, made a report of his work. Mr. Jessup gives only 'greatly abbreviated' extracts, and these must be here still more abbreviated; but the report was one of much interest, showing that, in many places, some are interested in the truth.

"I then went to Sheik Mohammed, where resides our brother Ishoc el Ketroony, who is ready to receive every brother who arrives at that place. He seems much advanced in spiritual things. . . . We spent the evenings in prayer and praise. Multitudes of the villagers assembled with us, desiring to hear about the salvation of the gospel, and they seemed to rejoice in it. I rejoiced, too, to teach them the way of life, and I trust our meetings were blessed. Several persons in the village, however, opposed us, and broke into the house of one of the Protestants, and robbed the house and beat him and took away his wife. Then one of the priests raised the cry, 'Whoever loves God let him collect wood to burn the house where this preacher is, and destroy these gospel men and their leader.' That was a fearful night. The whole Greek part of the village gathered in a mob, with weapons and fire-brands, to descend the hill to Ishoc's house and destroy it. But see, brethren, how God protects his people! Across the little valley is a Mohammedan village of men who are friends to our brother. A child took them word that the people were coming down from Sheik Mohammed to burn Ishoc's house. In one moment all the Moslem Aghas and their men armed themselves and crossed the valley, and stood before the house. As the mob came down they called out, 'Who is there?' The Moslems replied, 'We are here, and if you do any thing to the owner of this house we will burn your village, and not leave one of you alive.' When the Greeks heard this they fled

back to the village, leaving us in peace; but had not these Moslems come to our aid, the house would have been burned, and all of us might have been killed. We did not send for the Moslems, nor did we know they were coming; the Lord knows how to care for his own. When Ishoc, who had been absent, came home, he smiled and said, 'Not a hair of our heads shall fall without our Father in heaven.' After this, the brother whose house was plundered went down to Tripoli to the Government, and they gave him an order to have the case tried, and one of the Protestants to be in the court to try it. This so alarmed the Greeks that they immediately restored to him his wife and all his stolen property, and begged him to forgive them. Thus does God care for his people. The brethren there are now in great peace and comfort. . . .

"Went to Bate-Millat to find an elderly man, a brother in Christ, named Hanna el Khoory. We reached the village very late, but no one would tell us where he lived, for he is greatly persecuted. But providentially, as we were passing a house we heard some one reading, and thought this must be the place. So we entered, and he rose to receive us, saying, 'You are very welcome.' And in this way our conversation commenced: I said to him, 'My brother, I thank God, who has given you this book.' He burst into tears and fell on my neck, saying, 'I am a poor sinful man; I am not worthy to be named with the name of Christ.' And then he wept again, and I wept, and the brother who was with me wept. Then we began to rejoice together in the Lord, who has saved us with his own blood and granted us everlasting comfort and joy. Oh, what a blessed, happy night was that! Hanna told us of all his trials and persecutions; how he had been excommunicated from the Maronite church, and priests had come from Tripoli to bring him back to them. But they could not convince him; and when he told me of his answers to them, I was amazed at his knowledge of the Scriptures. Then a company of the people assembled with us, and we spent eight hours that night in reading the Scriptures and prayer. One old man,

ninety years of age, said, 'What is that book?' I told him it was the Bible. 'Is it the *whole* Bible?' said he. 'Yes,' I said. 'Then read it all to me,' said he, 'for I am old and soon to die, and I bless God that I have seen that book once before I die.'

"This brother Hanna was formerly President of the Papal Brotherhood, but now he is so poor that he had no food in his house to set before us. When he learned the gospel another was made President, and now he too has followed Hanna in the gospel, and nearly twelve men are enlightened. Hanna is very poor indeed, but he said, 'I am ready to die for the sake of the gospel. I must attend, first of all, to my soul's salvation. Oh, brethren, how my heart rejoiced at what I saw in the house of this brother in Bate-Millat. . . .

The Colporter in his own Country. "I went to Meshta, — where the people all knew me, — and they were greatly enraged when I spoke to them of the gospel. My grandfather and father were both very wicked men and had often shed human blood, and my father was a strolling singer and player on stringed instruments, and he used to bring me to Meshta from Hums when I was a lad, to sing with him. So the people knew me, and in the evening they crowded together and insulted me, and threatened my life; and one Greek priest said, 'Far better rob and kill, and stroll about as your father did, than to carry such books as the gospel about with you and come and preach to us.' I told them my father repented, and died in the gospel faith, but this only made them more angry. The next day I found I could not stay, so I hastened to go to Kefroou, but when in a forest on the road to that place, a ruffian from Meshta, whom I had seen the night before, sprang upon me from the bushes and knocked me to the ground with a huge club. He then knocked down my companion, a young man from Safeta, and I sprang up and ran, but he pursued me, and bruised my shoulder and back with his club until I entered the village. I could hardly walk, but as no one would allow us to stay there I had to return to

Safeta, and a man in Kefroou gave me an armed man to walk with me to save me from further violence. Yet in all this I rejoiced that I am counted worthy to suffer persecution for Christ."

The Safeta Protestants. "On January 22d, the whole Protestant community of Safeta were arrested, men, women, and children, and thrust into prison in a small room, and a fire of cut straw was made on the floor in order to torture them with the smoke. This was a pure and wanton act of persecution, though based on a false demand made on them for money. Their sufferings were so great in this prison that they were finally released. In the evening, while they were assembled for worship, with Yusef the native preacher, Government horsemen came down on them, broke open their houses and plundered them, and dispersed them all, old and young, mothers and children, boys and girls, into the wilderness, in the night. They dispatched a messenger to Tripoli and Beirut to beg for aid."

Efforts were at once made to secure better treatment for these oppressed people, which it was hoped would not be in vain.

The Jaffa Colony. A few paragraphs are selected from what Mr. Jessup writes respecting this colony, more particular statements being omitted only for want of room.

"I wrote last fall of the expected arrival of a colony in Jaffa. It had been hoped that the voice of warning might reach them before they sailed. But it was not so ordered. They came, landed, and erected their houses. Externally all things were more favorable than could have been expected, but internally they have fallen into serious dissensions, and disaster seems imminent. They entered into the colonial scheme in the most loose and indefinite way, with no written contract or understanding about their property, yielding all to Mr. Adams, with a degree of simplicity which, if all men were perfect, would be charming, but taking men as they are, is ruinous. They are now divided into two factions, one for and the other against Mr. Adams.

"Persons representing both parties have visited Beirut, and from their statements I infer that the religious doctrines and practices of the colonists are of the most varied and inharmonious character. Were they all of 'one heart and one soul,' as were the Apostolic Christians, the experiment of fifty families putting all their property into the hands of one man might possibly succeed. But they do not agree, even in religious matters, and now that difficulties have arisen connected with business matters, the want of an original legal contract may bring them all into the most serious embarrassment.

"Perhaps the saddest feature of all is, that the great body of those who stand by Mr. Adams are industrious, well-meaning New-England men, who sincerely believed that they would better their condition by coming to this land. Without any special religious theory themselves, and confiding in Mr. Adams's word that all was right, they expected to find a land and circumstances far more favorable for earning a livelihood and bringing up their children quietly around them, than could be found in the United States. Men like these, who risked all, and sold out all at home to migrate to such a land as this, will find their fond dreams rapidly dispelled, and while loth to admit their mistake, will only meet with the more bitter and crushing disappointment in the end. Now that they are here, one could wish that they might succeed; but I cannot but believe, that he will prove to be their truest friend who prevails upon them to return to America without delay. I see in their future nothing but dissension and difficulty from within, embarrassment and complication from without.

Yusef Keram. "This part of Syria has been thrown into great excitement by the sudden and strange termination of Yusef Keram's rebellion. There is a mystery about it which bodes no good in the future. This notorious rebel, the leader of the reactionary Papal party in Lebanon, who had defied and fought the Turkish Government, is suddenly invited to Beirut by the French consul, in conjunction with the other consuls of the five protecting powers, and one evening in Ramadan,

(when the Mohammedan population is peculiarly sensitive,) he enters Beirut surrounded by tens of thousands of the Christian population, singing, shouting, and filling the air with their cries of 'Long live Yusef Keram;' and finally carrying him on their shoulders into the house of the French consul. The consul could not have taken a step more irritating to the Moslem population, or better calculated to increase Papal intolerance and fanaticism in Northern Lebanon. Yusef Keram goes as 'the guest of France,' as he says, to Algiers. It is a virtual exile, but there is, no doubt, some deep political design in the course of the French Government in the matter."

STATION REPORTS.

REPORTS for the year 1866 have been received from three of the stations of the Syria mission, but most of the more important facts have been already noticed in the Herald.

Abeih.—*Locusts—Business Depression.* This station has schools under its care in seven villages, with 9 teachers and 300 pupils. The Abeih seminary, in the absence of Mr. Calhoun, has been in charge of Mr. Rizzük Barbary, a deacon of the Abeih church. "The teachers have been most faithful, and the institution has been greatly prospered." Several of the young men in the school give evidence of piety. During the latter months of the year there seemed to be an increase of religious interest in the community. At the close of the report the following general statements are introduced:—

"During the spring, we were again visited by myriads of locusts. These laid their eggs on the sea-coast, and the armies that were presently hatched marched boldly up the mountain, through fire and smoke, and bands of men, women and children. Thousands of bushels of them were destroyed, and great execution was done by the energetic and persistent efforts of the government of Lebanon. Still, serious damage was inflicted in some regions.

"The war in Europe and the failur

there reacted disastrously here. Many of the Beirut merchants became bankrupt, and business was at a perfect stand-still. Such a scarcity of money had not been known before. Hundreds of Druze families fled to the Houran to avoid their creditors, and the government of the mountain, taking alarm, refused for a time to enforce the payment of debts. Affairs are slowly righting again, but the country has received a staggering blow.

"As the year closes, the fields seem whiter than ever for the harvest. It makes one heartsick to see it perish for lack of reapers. Only *one* station of the Board where there were *four* a few years ago! Yet we are cheered by the fact that Christ is with us, urging us on by giving us souls for our hire, and promising, that ere long, we shall see greater things than these."

Sidon.—*Colporters.* At Sidon "the attendance upon religious services has been considerably in advance of that of former years;" five persons have been added to the church; "the zeal for education, though not as great as in Beirut, is increasing year by year;" and the success of colportage has been "unexpected and cheering."

One colporter was employed by the American Bible Society and three were sent out at the expense of a gentleman in England. The report states:—

"They visited most of the villages in which nominal Christians dwell between this place and Jerusalem, and opened their packages and sold the Word of God within the church of the Holy Sepulchre. Not a few Mohammedans manifested an interest in hearing the gospel. In one Moslem village, the men called the women and children together to listen with them, for a long time, to the tidings of salvation through a crucified Redeemer. In another place, a Mohammedan kept the colporter two days, not allowing him to depart and hardly to rest, while he read and expounded the gospel. He asked to be taught to pray, and declared that henceforth his trust for salvation should be in Christ alone.

"One of the colporters spent a month in traversing the villages beyond the Jordan, in ancient Auranitis and Trachonitis; and though in perils oft, he was cheered by finding many who listened attentively to the story of the cross, and rejoiced to obtain the good word in which it was contained."

PROCEEDINGS OF OTHER SOCIETIES.

BASLE MISSIONARY SOCIETY.

THE fifty-first report of this Society shows that it continues to enjoy the favor of those who sustain it at home, as also the divine blessing in heathen lands.

Financial Condition. The income of the year is stated (in francs) to have been as follows:—

From auxiliaries	Fr. 230.185
" individuals	220.424
" from half batz and kreutzer collections	236.749
" other sources	100.988
Fr. 788.546	

The item of chief interest is the third. Some twelve years ago, in the dark days

of this Society, a plan was devised for the special convenience of small givers. It was proposed that persons should contribute a "half batz," about fourteen mills of our money, (those living in Germany or France might pay a corresponding sum in their own currency,) once a week, or, if preferred, ten times that amount at the end of ten weeks. The "collectors," mostly females, were to keep their accounts in books provided for the purpose; but they were not to have more than ten names in one book at the same time. Whenever the number should exceed ten, they were to open a new book, or transfer a part to another. At the end of ten weeks it became their duty to pay what they had collected to a "receiver," there being one

such person for ten collectors; and he, in his turn, was to transmit all moneys in his hands to a "local treasurer," who sent them forward to a "Basle-treasurer," through whom they reached the "head treasurer," the receptacle which all the little rills finally and safely reached. Besides these weekly offerings, "extraordinary donations" might go through the same channel.

Such was the machinery; and it has worked very successfully. In 1855 it increased the income of the Society about fifteen thousand dollars. The foregoing figures show that it now produces nearly fifty thousand dollars a year! But this is a small part of the good which is achieved. These half-batz contributors are learning the art of self-denying benevolence. And they constitute also a vast "praying circle."

The expenditures of the Society have been as follows:—

For the Mission House at Basle	Fr. 63,922
" cost of administration	89,586
" the mission in Africa	223,438
" the mission in India	400,503
" the mission in China	50,058
" efforts elsewhere	5,040

Fr. 832,547

Members of the Congregations. The success of the different missions will appear, in part, from the following statistics:—

INDIA.

Station.	Commu- nicants.	Not Commu- nicants.	Chil- dren.	Total.
Mangalur	453	34	284	771
Mulki	138	9	169	316
Udapi	65	3	98	166
Anandapur	80	6	61	147
Dharwar	13		15	28
Hubli	57		71	128
Bettigeri	18		42	60
Guledgudd	27	1	27	55
Kannanur	184	20	217	421
Talatscheri	102	8	133	243
Tischombala	85	2	68	155
Kalicut	172	25	186	383
Kodakal	116	3	133	252
Palghat	31		27	58
Ketti	17	1	26	44
	1,558	112	1,557	3,227

WEST AFRICA.

Christiansborg	111	6	89	206
Abokobi	78	8	82	168

Odumase	43	3	44	90
Akropong	194	32	102	328
Aburi	77	18	88	183
Kiebi	22	4	11	37
Anum	3		3	6
	528	71	419	1,018

CHINA.

Hongkong	64	2	8	74
Lilong	72		35	107
Tschongtschun	99	7	54	160
	—	—	—	—
235	9	97	341	

Laborers. The whole number of male laborers is reported as 91, (of whom four are "at home,") 53 having received ordination, and 38 being "unordained." The proportion of the latter is unusual, in consequence of the peculiar policy adopted in India and West Africa, there being a large number of mechanics in both these fields.

Nearly one half of these laborers are unmarried, there being only fifty married females connected with all the missions; and there are only two single females in the foreign service.

FREE-WILL BAPTIST FOREIGN MISSIONARY SOCIETY.

THE thirty-third anniversary of this Society was held at South Berwick, Maine, on the 17th of October, 1866. The Annual Report shows the receipts for the year to have been \$12,166.68, and the expenditures \$9,785.32. The mission work of the Society is in India, where it has four stations, four missionaries, six female assistant-missionaries, five native preachers and one helper, three churches, with 112 members. Nineteen members were received by baptism and seven by letter, the last year. The mission work proper was somewhat interrupted during the latter part of the year by the famine prevailing around the stations in the districts of Orissa and Midnapore, calling the missionaries to minister to the starving, sick, and dying; yet it was "usually prosperous," and encouraging indications are noticed as to the future success of such Christian efforts among the Hindoos.

MISCELLANIES.

BITLIS—ITS CLIMATE, &c.—SUBMERGED VILLAGES.

MANY readers of the Herald are glad to see items of information respecting different portions of the world like the following, communicated by a member of the Eastern Turkey mission, in reply to inquiries from the Foreign Secretary of the Board.

"In regard to the *climate* of Bitlis, I suppose that there is no better in Turkey. The extremes of temperature are zero in the winter and 90° in the summer. The atmosphere is very clear and dry, there are no sudden changes in the weather, and during the eight years that we were there, we saw no *fog*. Bitlis is 5,000 feet above the level of the sea, and being near the southern margin of the high plateau of Armenia, and near the hot plains of Mesopotamia, there is a greater amount of snow than in any other part of Turkey. The total fall is usually from eighteen to twenty feet during the winter; so that for five winter months we are unable to take our horses or cows out of the stable. The 'oldest inhabitants' tell us, that more than thirty years ago upwards of forty feet fell in one winter, and I suppose it was in consequence of this that Lake Van rose several feet and submerged a number of villages, which remain submerged still. We have not had the fever and ague while there, but many of the inhabitants do have it, which we attribute to their sleeping at night in their irrigated gardens or on house tops, during the summer months.

"There is no serious trouble in getting comfortable *houses*, which are usually built of stone. Some labor and expense is always requisite to remodel and adapt them to our taste. We have no difficulty in getting *good food*,—wheat, meat, (the best being mutton,) fruit, grapes, (in most places for five months of the year,) apples, pears, cherries, plums, walnuts, garden vegetables—such as beets, onions, and cabbages. (Beans, corn, potatoes, tomatoes, asparagus, &c., &c., we have introduced, and they thrive finely.) There is no bolted flour, no very nice beef, no pork, no good but-

ter or cheese. Fish, fowl, and eggs, with game, are abundant."

LOVE FOR THE WORK.

A MISSIONARY of the Board, placed in trying circumstances by the ill health of his wife, some of whose friends in America, without consulting her, had suggested that they should be released from the service and at once return to their native land, referring to this suggestion, writes as follows: "Mrs. —— asks that you will pardon this affectionate anxiety; —— wrote without a hint from us, solely on her own responsibility. I think I can literally say, that not the faintest desire to return to America has ever *once* tormented me by its presence since I came to Turkey. Such a contingency is the greatest possible misfortune for the foreign missionary. It is *unbelief alone* that produces so much mawkish sympathy for foreign missionaries in the churches. I say 'mawkish' deliberately. As missionaries we love sympathy, provided it is *Christian*, but we *do not want* that which considers us martyrs because we are deprived of great easy-chairs, Brussels carpets, gas-lights, evening papers, railroads, and refined society. 'Go ye into all the world, and preach the gospel to every creature,' and 'Lo, I am with you always, even unto the end,' is the sole reason why I am in Turkey, and it is amply sufficient. Missionary discomforts are uniformly inversely as one's love for the Saviour; and when the latter is perfect the former entirely disappear. This at least is our theory.

"Blessed be the God and Father of our Lord Jesus Christ for all and every trial, for it brings us nearer to him. Could I preach to my old congregation again, it does seem as if they would hear more plain truth in a given time than I once imparted, I fear. Unbelief is making sad work among the saints in America. Parents refuse, outright, to give their children to the work of the foreign missionary; young men

and women decline to consider the matter even, lest it may appear duty to go, while whole churches labor to quiet conscience by giving a few dollars. I can find more money in the furniture of some Christian (!)

parlors in America, than would be necessary to carry on the work of this station for — how many years? May God help our dear, dear native land."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE financial prospects of the Board do not improve. A statement with reference to the first six months of the current year was made in the Herald for April. Another month, March, has now passed, and the receipts were, from donations, \$30,908.14; legacies, \$6,299.51; total, \$37,207.65. Last year, for the same month, the receipts were, from donations, \$38,008.33; legacies, \$5,918.93; total, \$43,927.26. The *falling off* for the month, this year, has been, therefore, \$6,719.61, and in the donations it has been \$7,100.19. Up to the first of March there was a small total gain upon the receipts of the previous year, (though not nearly in proportion to the expected increase in the year's expenses,) but on the first of April this is reversed. Last year the receipts to this time were \$215,464.66. This year they stand at \$212,815.15, — a net loss, for seven months, of \$2,148.86. And the loss on *donations* has been considerably greater, amounting to \$10,127.94. Will not friends of the cause consider to what this course of things is tending, and *at once* exert themselves to arrest the evil?

Arrival out of the "Morning Star." Intelligence from San Francisco announces the arrival of the children's missionary vessel at Honolulu, Sandwich Islands, on the 15th of March. The "Morning Star" left the *wharf* at Boston on the 12th of November last, but did not put to sea until the morning of the 13th. So short a passage (122 days) is much to the credit of the vessel, and the officers and crew, and gives good promise for the future. This will appear more fully from the following statements. The ship "Syren," which sailed from Boston for Honolulu October 19, had not reached that port

when the *Morning Star* arrived. The ship "Charter Oak" arrived there March 11th, 145 days from New York; and the ship "Investigator" had a passage of 169 days from New York.

MISSIONS OF THE BOARD.

Zulus. An interesting, very characteristic letter from Mr. Grout, (page 134,) brings to view some of the lighter pleasures which may be experienced on missionary ground, and some also of the higher joys arising from success already attained and the hope of yet greater results in the future.

North China. Mr. Blodget, of Peking, announces that two excellent places for chapels have been secured recently, in that city, and that Mr. Gulick, of Kalgan, has also rented a chapel. He visited Kalgan in October last, and on his way there, and returning, visited other cities, preaching the gospel and distributing the Scriptures. On his return he went to Yu Cheu, a city ninety miles southwest of Kalgan, where he visited the father and mother of Chai, (a church member who was with him,) who brought out their ancestral tablets and burned them in the court-yard, the family and neighbors looking on. After this the old man, seventy years of age, and his wife, sixty-one, were baptized. Mr. Blodget remained in that place eight days, laboring among the people, and then left Chai for a week longer, while he started "across the mountains" for I-Cheu, 120 miles, through a region "so rugged, barren and mountainous, that few, even of the Chinese, can obtain a livelihood," and over a road "impassable for carts, but much traveled by mules." "I was," he says, "quite alone, among strangers, sleeping upon the same brick bed with Chinese travelers and

innkeepers, yet as safe, for aught I know, as if walking the streets of my native village." From I-Chen, two days' ride brought him to his home at Peking.

Madura. Mr. Noyes reports the two stations under his care — Periakulam and Kambam, for the year 1866. In the village congregations of the first station there has been a gain of 60 persons, and 11 have joined the church on profession of their faith. In the Kambam field, the net gain of members in the congregations, over losses by death and otherwise, has been only six, but in various ways, "much real progress has been made." To the church the additions, by profession, were 28.

A letter from Mr. Capron, (page 135,) notices hopes entertained respecting a new station school for girls, painful results of famine and sickness, and an itinerary of fourteen days, during which one hundred and sixty villages were visited.

Ceylon. Mr. Hastings wrote January 23d: "The cholera is still prevailing at nearly all our stations, and our mission work is very much broken up. Nearly all the schools are disbanded, and our usual village labors are very much curtailed. A great number have died, and still many die daily of this fearful disease. Sixteen of the members of our churches have died and several baptized children. It is painful to see how little effect these judgments seem to have upon the heathen about us. They only cling still closer to their idols and vain ceremonies."

Nestorians. A letter from Mr. Perkins, (page 136,) notices a very interesting anniversary of the female seminary, when a class of nine pious and promising girls graduated; and speaks with much interest of the chanting of psalms in the modern Syriac "in a manner exceedingly beautiful," and which seems to be almost like a new revelation to the missionaries as to capacities of the people and the language for sacred music. Mention is made of the Secretary of the British Embassy as greatly surprised and delighted with what he saw, during a residence of some weeks at Oroonmiah, of the results of the mission work.

Eastern Turkey. Mr. Burbank, of Bitlis, now in this country, furnishes items of intelligence received from the native pastor there. The people are left without a missionary, but the daily "dawn prayer-meetings" continue to be well sustained, and meetings on the Sabbath are crowded. Many Armenians attend, and the place of meeting has become much too small. The theological students are scattered among different villages and seem to be laboring with much success. One is in Havodorik, where there was once bitter opposition. Now "the whole people listen attentively to the word of God, and wish to secure a permanent place of worship and a settled minister." The leading man among the Protestants at Bitlis has been thrown into jail on account of taxes. The crops have, for some years past, been cut off by locusts and drought, the poor people have petitioned for an abatement of taxes, but the oppressive Government sends forth the order to collect *all*, "for this and for all former years." "But amid all these trials the good work goes on. The brethren labor faithfully to sustain all their institutions, and in addition to all other labors, have collected about \$100 for a new meeting-house." Two new members have been received to the church, and besides the six men from that little community who have already "given their lives to the work of the gospel," several others are longing for the return of the missionaries, that they also may commence a course of preparation for the ministry.

A letter of much interest has been received from Mr. Williams, of Mardin, indicating a decided increase of religious feeling, and also of readiness to support religious institutions and engage in benevolent operations at that place. The letter will be published hereafter. The letter from Mr. Parmelee, of Erzroom, (page 138,) is encouraging with reference to openings and promise in new places on the coast of the Black Sea, and letters from Miss West and Mr. Wheeler of Kharpoot (pages 139 and 142) report such a "revival" at that station as will call forth fervent thanksgiving and earnest prayer. It is to be hoped that Miss

West's letter, to Christian women at home, will be thoughtfully read by very many.

Central Turkey. The very cheering letter from Dr. Pratt, of Marash, (page 144,) was referred to in the "Summary" for April. Mr. Schneider's letter, from Aintab, (page 143,) also indicates an encouraging state of religious feeling at Aintab and Killis.

Western Turkey. Mr. Giles wrote, from Cesarea, February 8: "I wrote you a short time since, that in my travels through this field there seemed to be an unwonted readiness to listen to the truth. Time only confirms that opinion. Many are reading the Bible, and are convinced that we preach the gospel of Christ. There is a mighty change in progress. The obstacles to a general reception of the truth, by the so-called Christian nationalities, are one by one disappearing. Besides this general movement, there are many incidents of a more specific nature to encourage us in our work. There has been a gain in our Protestant communities of about 130 souls. Twenty-nine persons joined the two churches, at Cesarea and Yozgat, — sixteen the former and thirteen the latter. Twelve of those who joined the Cesarea church were from Chomakli, which village was occupied as an out-station some two years ago. The whole Protestant community there, of thirty-five souls, seems like a happy Christian family. One of those admitted at Yozgat was Yeghia, or Elijah, one hundred and twenty years old!"

Syria. The admission of eleven persons to the church at Beirut on the first Sabbath of January, many of the facts mentioned in a colporter's report sent by Mr. Jessup, and some of the statements in station reports from Abeih and Sidon, are calculated to encourage the hopes which other communications recently published have awakened, that spiritual fruit of the long continued labors in Syria may soon be gathered more abundantly than in the past. See pages 145-149.

OTHER MISSIONS.

Burmah. Mr. Thomas, of Henthada, (Baptist Union,) "sends an interesting journal of a recent tour to the north, of which he says: 'I have hardly made a missionary tour in Burmah more replete with interest than this has been.' Mr. T. went over a portion of the same ground twelve years previously, and was able to compare the present with the past. In the progress of the tour, thirty-one were baptized, and two new churches founded."

Siam. Mr. Dean, of the Baptist Union, "wrote Dec. 3, that on the preceding day an interesting baptismal occasion was enjoyed, in connection with the Chinese mission of Bangkok. The candidates were three promising Chinese men. In connection with the Siamese department, it is announced that two men were baptized Dec. 2, one a Siamese, the other a Siamese-born Peguan, eighty years of age. Some others are desirous of becoming members of the church."

India. "Mr. Bronson, [Assam Mission, Baptist Union,] under date of Jan. 1, 1867, announces that the heavy work on the Assamese Dictionary is finished, nothing more being required except a little revision. The printing has advanced to page 404; a little more than 200 pages additional will complete it. Mr. B. speaks hopefully of the new spirit of reform which has sprung up throughout India, and urges the importance, at this promising exigency, of pushing forward the work with all vigor."

Mr. Clough, of the Teloogoo Baptist mission, "writing from Ong-ki, Jan. 9, reports that the Macedonian cry for help is ringing almost daily in his ears. For six weeks preceding, every two or three days, men from distant villages have come to the mission-house, seeking more instruction and asking for some one to go to their villages to preach the way of salvation. One of these is a young man from a village forty miles westward, who came saying that he wished to be baptized and instructed, and then to go back and proclaim the glad tidings to his fellow-men."

Mr. Mayou, of the Reformed Dutch Board, reports 55 members in the churches of Arnee and its out-stations. He writes: "The past year will long be remembered as the year of pestilence and famine. Arnee alone is reported to have lost one tenth of its population during the year from cholera. . . .

"The piercing cry of famine has been heard in the land. I have met with it on every side, and have had to deal with it practically. The Christians under my charge were in poor circumstances before the famine began; their little all was soon gone, and they were left completely destitute. They are cultivators; but the heavens were as brass, and the earth as iron, and yielded them nothing. Their efforts were futile; their prospects were blasted. There was no hope of a crop for months to come. I made known their wants to the public officials, and private individuals, and received a generous response." . . .

West Africa. The (English) *Church Missionary Record*, for February, states respecting the Yoruba mission: "The estrangement which so long existed between the chiefs of Abbeokuta and the colonial authorities at Lagos has been removed. The missionaries at Abbeokuta have been thus relieved from a most embarrassing position. Anxious to keep aloof from all political complications, that they might be free for the Lord's work, they were sometimes distrusted by native chiefs, as though they were in league with the Lagos Governor; while on the Lagos side they were distrusted as identifying themselves too much with the interests of Abbeokuta. Between Abbeokuta and Ibadan there is also peace; the roads are open, although we cannot say that commercial intercourse is going forward. We entertain the hope that the door of opportunity is now sufficiently opened to permit the gospel to go forward throughout the Yoruba country, and shed abroad its healing influences."

The *Record* for March gives extracts from the Journal of Mr. Taylor, of Onitsha, Niger mission. It states: "Two men arrived from the interior (Assaba) in quest of 'oguma,' i. e., a human being to offer in sacrifice for the dead. At the end of a

week Mr. Taylor inserts the following passage in his journal: 'July 10. Welcome news! Christianity is riding in her triumphal chair. The two men from Assaba, who were here on the 3d instant, came to the compound on their way homeward. I asked them to return my compliments to king Igweri, and tell him that I deeply sympathize with him in the loss of one of his chiefs. They told me that they were at church on Sunday, and were fully satisfied with what they have heard, and they cannot but bless God for what they have enjoyed. After a long pause, one of them gave the following statement: "We are sorry to go away without a human being to bury the dead chief at Assaba." "Don't you find one at Onitsha?" "No." "Why so?" "Onitsha fear God too much, and no man is willing to sell a man or woman to be slain for the dead." He prolonged the sentence with much emphasis, and, smiting his breast, broke forth with this expression: "Onitsha, Onitsha, Onitsha is changed! Formerly here we had access to any amount of victims we could procure; now, none, none." If there be any fact worthy of notice in the annals of a mission like this, where gross darkness prevails, this is one, and ought to be written in letters of gold. Blessed be God!'"

Brazil. The *Record*, of the Presbyterian Board, for April, states: "At Brotas, Brazil, the Rev. E. N. Pires reports his having admitted to the communion of the church, at the close of the year, twenty-nine persons, making the number received by that church in the year forty-nine, and its whole number sixty. He also baptized fifty-eight persons, parents and children. The Rev. A. L. Blackford speaks of two persons being admitted to the church at Sao Paulo, on the last Sabbath of December, making the number received during the year sixteen, and the whole number twenty-two."

North American Indians. The *Record* states in regard to some of the Presbyterian missions among the Indian tribes: "Rev. J. R. Ramsay lately made a very interesting visit to the Seminole Indians, amongst whom he had been formerly set-

tled as a missionary. He was received with great friendship, and his preaching services were marked by much deep feeling. He expected soon to visit them again, and to reorganize the Seminole church." "A great desire exists among the Creeks for the Scriptures, Hymn-books, and other works; this is strongly set forth in the late letters of the missionaries. The plans of education are not yet settled, but in the mean time the Rev. W. S. Robertson can give instruction in a day-school, while preparing some needed works for the press. Mrs. Robertson writes, on the 11th of February: 'Eighty adults and children gathered into our Sabbath-school yesterday, colored and Indian, and the eagerness manifested in learning to read and repeating the catechism, would have been cheering to those who sent us here.' There is a growing interest among the Omahas in the education of their children, Mr. Lee says; and these Indians are slowly advancing in civilization. Some fruit is visible of the religious interest which existed about a year ago."

—
MISCELLANEOUS.

English Independents. The *Record* of the Church of Scotland, for March, states: "From a return made up to the end of 1866, we find that there are 3,134 Congregational or Independent churches in Great Britain, Ireland, and the colonies. The great stronghold of this body is in England. The mission churches in foreign lands are 249; the stations of the Home Missionary Society 119, and its branches 400. The number of pulpits vacant is 295. There are 16 theological colleges in active operation, including 4 in the colonies, with a total of 293 students. The preparatory institutions, at Cotton End, Nottingham, Bristol, and Bedford, are reported as having 98 inmates. The lay preachers number 526, and the native teachers in foreign missions 700.

A "Native Production." The (English) *Church Missionary Record*, for March, says: "This number of the 'Record' is, we think, unique, in this respect, that it is throughout, with the exception of a few editorial remarks, a native composition, the joint production of the African clergymen and catechists engaged in mission work along the banks of the Niger. We do not believe that, during the thirty-six years of this periodical's existence, a number possessing a like peculiarity has ever been published. We are disposed to recommend it to the perusal of such as deny to the African a common progenitorship with the European; and yet in their appreciation of divine truth, and in the practical influence which it exercises upon them, they exhibit no inferiority to other races. It is necessary to remember, that although these African missionaries write to us in the English language, it is not the language which they have in daily use. They are teaching in a variety of African languages, and have little use for English, except to communicate with us."

Death of Dr. Livingstone. It seems now to be pretty well settled,—though there have been many hopes that the report would prove false,—that the great African missionary explorer, Rev. Dr. Livingstone, has been killed by the natives in the region of the lakes in the interior. He left Zanzibar for his last inland expedition on the 9th of March 1866, and the report of his death was first received at that place on the 5th of December.

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DEATHS.

At Sholapoor, Western India, February 11th, Mrs. Julia M. Harding, wife of Rev. Charles Harding, of the Mahratta mission. A very interesting letter from her husband in regard to this sore affliction will appear in the next number of the *Herald*.

At Oroomiah, Persia, December 30, 1866, an infant son of Rev. G. W. Coan, aged sixteen days.

DONATIONS RECEIVED IN MARCH.

MAINE.	
Cumberland co. Aux. Soc. H. Packard, Tr.	
Falmouth, 2d Cong. ch. and so. 13.25, less c't, 50c.	12 75
Kennebec co. Conf. of Churches.	
Gardner, Cong. ch. and so. 27 00	
Richmond, Cong. ch. and so. 52 64—119 64	
Lincoln county.	
New Castle, 2d Cong. ch. and so. 18 00	
Oxford county.	
Norway, C. Sanderson, 5 00	
Stow and Chatham, Cong. ch. and so. 8.00	13 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. Cong. ch. and so. 159.86; 1st Cong. ch. and so. 15.01; 174 87	
Union county.	
Hiram, Cong. ch. and so. 8 00	
Waldo county.	
Rockport, Cong. ch. and so. 2 25	
Sportland, Cong. ch. and so. m. e. 6.00—8 25	
Washington county.	
Dennysville, Cong. ch. and so. m. e. 20 00	
York co. Conf. of Ch's. Rev. G. W. Cressey, Tr.	
Limerick, Cong. ch. and so. 40 00	
Saco, 1st Cong. ch. and so., Benevolent Soc. 15 35—55 35	
	419 86
NEW HAMPSHIRE.	
Grafton co. Aux. Soc.	
Alton Bay, a friend, 10 00	
Danbury, Mrs. Mary A. Cragin, 3 00	
Hanover Centre, Cong. ch. and so. 5;	
Unknown, 12;	17 00—30 00
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Goffstown, Rev. Abel Manning, 10 00	
Hancock, 1st Cong. ch. and so. 41 00—51 00	
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Chichester, Cong. ch. and so. 7 50	
Concord, South Cong. ch. and so.	
29.46; 1st Cong. ch. and so., ann. coll., add'l, 3; a friend, 12;	44 46
Fisherville, Rev. A. Wm. Fliske, 10 00	
Franklin, Cong. ch. and so. 29.50, m. e. 31.10;	63 60
	125 56
Less express, 25—125 31	
Rockingham co. Conf. of Churches.	
Hampstead, Cong. ch. and so. m. e. 20 00	
Raymond, Cong. ch. and so., add'l, 29 25—49 25	
Stratford Conf. of Churches. E. J. Lane, Tr.	
Durham, Cong. ch. and so., to cons.	
JOSHUA B. SMITH, H. M. 123 90	
Laconia, Rev. J. K. Young, 14, Mrs. M. W. Young, 6; 20 00—142 90	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. 95.87;	
D. M. Ide, 10;	105 87
Lempster, Cong. ch. and so. 13 85—119 72	
	518 18
VERMONT.	
Addison co. Aux. Soc. A. Wilcox, Tr.	
Orwell, Cong. ch. and so., to cons. Rev. L. A. AUSTIN, H. M. 65 50	
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Hardwick, Cong. ch. and so. 29 40	
St. Johnsbury, South Cong. ch. and so. 44.75; 1st do. 8;	52 75—82 15
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so., ann. coll., 262.82, m. e. 45.10, with prev. dons., to cons. JOHN S. STORES, AUGUSTUS KIMBALL, MILO L. BENNETT, ISAAC N. CAMP, IRA SHATTUCK, CHARLES STORES, MRS. DANIEL LYON, MRS. SUSAN W. MIX, MRS. J. S. PIERCE, MARY C. TORRY, SARAH HAGAR, MARY F. SMITH, H. M.	
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so. 24 25	
Orange county.	
Stratford, Cong. ch. and so., annual coll., 12.10, a friend, 5; 17 10	
	307 92
Thetford, 1st Cong. ch. and so. 44 44	
West Randolph, a friend, 1 00—62 54	
Orleans co. Aux. Society. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so., (of wh. from Rev. P. H. White, 10;) to cons. Rev. LEAVITT BARTLETT, KAN- SAS CITY, Mo., H. M. 54 40	
Derby, Cong. ch. and so. m. e. 15 00—69 40	
Washington co. Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so. m. e. 10 00	
Windham co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Ascutneyville, Cong. ch. and so., add'l, 29 50	
Hartford, White River Cong. ch. and so. m. e. 25 47	
Springfield, Cong. ch. and so., m. e., 6 mos. 28.76; J. J. Barnard, 10; 38 76	
Weathersfield, Cong. ch. and so. 32 51	
Woodstock, Cong. ch. and so. 20 00—146 24	
	768 00
Guildhall, Cong. ch., Mrs. Ann Cleveland, 3 00	
Morrisville, Cong. ch. and so. 20; Mr. and Mrs. Bartlett, 12.50; 32 50—35 50	
	803 50
Legacies.—Middlebury, S. Remaly, 25 00	
	828 50
MASSACHUSETTS.	
Barnstable county.	
North Truro, a friend, 3 00	
Berkshire co. Aux. Soc.	
Curtisville, Cong. ch. and so.	
North Adams, Mrs. E. M. H. 15 00	
Peru, Cong. ch. and so. m. e. 31.28, less c't, 25c.; 31 08	
Sheffield, Cong. ch. and so. m. e. 5 65—59 56	
Boston and vicinity.	
Boston, of wh. from William Norton, 10, a friend, 10, do. 5; 8,122 37	
Chelesa, Winn. Cong. ch. and so. m. e. 37.06; Broadway Cong. ch. and so. m. e. (14.41, less c't, 25c.;) 14.16; 51 22-8,173 59	
Essex county.	
Andover, Theol. Sem. church, add'l, with previous dons., to cons. Rev. CHARLES M. MEAD, J. G. DOUG- HERTY, and C. M. PALMER, H. M., 161; Mrs. Mary S. Ensworth, to cons. Rev. HENRY B. ENSWORTH, H. M., 50; Rev. James P. Lane, 5; 216 00	
Lawrence, a friend, 7 00—223 00	
Essex co. South Conf. of Chs. G. M. Richardson, Tr.	
Danvers, 1st Cong. ch. and so., ann. coll., to cons. STEPHEN DRIVER, and Mrs. SUSAN DRIVER, H. M. 223 00	
Marblehead, 1st Cong. ch. and so. 58 04	
Middleton, Cong. ch. and so. 20 00	
Salem, a friend, 75 00	
Wenham, Cong. ch. and so. m. e. 8 50—389 54	
Hampden co. Aux. Soc. J. L. Whitney, Tr.	
Westfield, HENRY HOLLAND, to cons. himself H. M. 100 00	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
East ampton, 1st Cong. ch. and so. m. e. 60 00	
Granby, 1st Cong. ch. and so. m. e. 8 00	
Hadley, 1st Cong. ch. and so. 33 00	
Hathfield, Cong. ch. and so. 116.80, less express, 35c.; 116 45	
Northampton, Edwards Cong. ch. and so. m. e. 41 86	
Southampton, Ladies' Miss'y Soc. 7 00	
Williamsburgh, Cong. ch. and so. 63.93; S. S. Knight, 5; 68 98	
Worthington, a widow, 2 00—337 84	
Middlesex county.	
Cambridgeport, 1st Evan. Cong. ch. and so., (of wh. from W. R. Hurl- but, to cons. Rev. EDWARD ABBOTT, H. M., 50; 407; Stearns Chapel, m. e. 10.71; 417 71	

Charlestown, 1st Cong. ch. and so., ann. coll., with other dona., to cons. BENJAMIN F. PERKINS and GEORGE H. RUSSE, H. M., 114.33; a friend, 1.34; 115.67		Middlesex Association. John Marvin, Tr. Killingworth, Cong. ch. and so., Gents' For. Miss'y Soc. 23.56, m. c. 13.48; 37.34
Dracut, 1st Cong. ch. and so. m. e. 4.50		Millington, Cong. ch. and so. 20.00—57.34
Newton Corner, Eliot Cong. ch. and so., in part, 470.16		New Haven City. F. T. Jarman, Agent. North Cong. ch. and so. m. e. 32.70;
Reading, Old South Cong. ch. and so. m. e. 5.68		Davenport Cong. ch. and so. m. e. 7.60; Yale Coll. ch. Mrs. Larned, 10; 50.30
Somerville, 1st Ortho. Cong. ch. and so., to cons. J. H. DAVIS, S. T. LITTLEFIELD, and S. G. UNDERHILL, H. M. 322.13		New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Sudbury, Cong. ch. and so., coll., 108. m. e. 62.07; 105.07—1,500.92		Durham, North Cong. ch. and so. 44.25
Middlesex Union.		East Haven, Cong. ch. and so. 39.30
Boxboro, Cong. ch. and so. 9.00		Northford, Ladies' Miss'y Assoc. 25.61—109.16
Fitchburg, Calv. Cong. ch. and so. m. e. 20.86		New Haven co. West Conso. E. B. Bowditch, Tr. Derby, 1st Cong. ch. and so., to cons. Rev. WILLIAM E. BROOKS, H. M., 106.50; Willis Hotchkiss, 10; 116.50
Lancaster, EDWARD PHELPS, to cons. himself H. M. 100.00—129.86		New London and vic. and Norwich and vic. Chas. Butler and L. A. Hyde, Trs. Colchester, 1st Cong. ch. and so., coll., 176.15
Norfolk county.		Tolland co. Aux. Soc. C. H. Dillingham, Tr. North Coventry, Cong. ch. and so., Ladies and Gents' Miss'y Assoc., add'l, 36.05; Erastus Talcott, 5; 176.15
Brookline, Harvard Cong. ch. and so., add'l, 20.00		Windham co. Aux. Soc. Rev. S. G. Willard, Tr. Wauregan, Cong. ch. and so. 5.50
Dorchester, J. F. P. 5.00		Woodstock, 1st Cong. ch. and so., to cons. Rev. JAMES H. LYON, H. M., 64.00—69.50
Roxbury, Eliot Cong. ch. and so., add'l, (of wh. from Dr. and Mrs. Anderson, 30; m. e. 11.33;) 141.33; Vine st. Cong. ch. and so., add'l, 1.35; 277.33		Legacies. — West Hartford, David Selden, 1,422.72
West Roxbury, South Evan. ch. and so. m. e. 42.03—314.36		1,584.70, less tax and expenses, 103.57; 1,481.18
Plymouth county.		2,908.85
East Marshfield, W., 5.00		
Taunton and vicinity.		
Fall River, 1st Cong. ch. and so. 145.52		NEW YORK.
Freetown, Rev. A. G. Duncan, 5.00—150.52		Buffalo and vicinity. H. Stillman, Agent.
Worcester co. Central Aux. Soc. E. H. Sanford, Tr.		Buffalo, 1st Pres. ch. 556.36, less ex- change, 1.36; 555.00
Princeton, Cong. ch. and so. 51.00		Monroe co. and vic. E. Eliy and W. Alling, Agents.
Southboro, Pilgrim Evan. ch. and so., coll., 30.95, m. e. 12.90; 43.86		Rochester, Central Pres. ch. m. e. 220.83
Webster, 1st Cong. ch. and so. 148.00—242.85		New York and Brooklyn Aux. Soc. — Agency of the Board, Bible House, Of wh. from Madison Sq. Pres. ch., (of wh. from Mrs. L. M. Hoiland, 100, E. F. Shepard, 78.85, W. G. Martin, 75, J. Ten Brook, 75, M. L. Brown, 50,) 1,005.15; Lafayette Av. Pres. ch., (Brooklyn,) in part, (of wh. from W. W. Wicks, 400,) 48.34; 4th Av. Pres. ch., Mrs. H. L., 600; Brick Pres. ch. m. e. 150; Mercer st. Pres. ch. m. e. 64.37; 1st Pres. ch., (Brooklyn,) add'l, 32; Union Theol. Sem. m. e. 21.60; Harlem, Pres. ch. m. e. 17.10, Cong. ch. and so. m. e. 15.47; West Pres. ch. m. e. 14.95; E. Woolsey, 500; Edward Crary, 50; 3,258.73
Worcester South Aux. Soc. W. C. Capron, Tr. Milford, A. G. Underwood, 15.00		4,034.56
Legacies. — Boston, Mrs. Hannah Tappan, by Charles Stoddard, Ex'r, 608.50		
Lincoln, Mary Child, (in part,) by John W. Farrar and James Farrar, Jr., Ex'r, 38.69		
Westhampton, Susan M. Wright, 200.00—847.19		
12,522.23		
RHODE ISLAND.		
Bristol, Cong. ch. and so., Ladies' Miss'y Soc., Mrs. Maria Rogers and Miss C. D'Wolf, (extra dona.,) 20.00		
Kingston, Cong. ch. and so. 7.00		
Little Compton, Male and Female Miss'y Soc. 61.42		
Providence, Central Cong. ch. and so. 803.79; Beneficent Cong. ch. and so., ann. coll., 372.20; Free Evan. Cong. ch. and so. 25; 1,200.99—1,239.41		
CONNECTICUT.		
Fairfield co. East, Aux. Soc.		
Stratford, G. Loomis, 5.00		
Fairfield co. West Aux. Soc. A. E. Beard, Tr.		
Black Rock, Cong. ch. and so. 71.60		
Hartford co. Aux. Soc. E. W. Parsons, Agent.		
Avon, Cong. ch. and so. 11.71		
Berlin, Rev. C. Bentley, 10.00		
Broad Brook, Cong. ch. and so. 43.70		
East Avon, Cong. ch. and so. 41.43		
East Glastenbury, Cong. ch. and so. 15.50		
Enfield, 1st Cong. ch. and so., to cons. Rev. CITRUS PICKETT, H. M. 81.50		
Hartford, Asylum, Hill Cong. ch. and so. m. e. 59.20; Theol. Sem. m. e. 29; Centre Cong. ch. and so. m. e. 10.23; a friend, 125; no. 2; 225.43		
Kensington, Cong. ch., J. T. Hart, 40.00		
Wethersfield, 1st Cong. ch. and so. 7.85—47.12		
Hartford co. South Conso. H. S. Ward, Tr. New Britain, 1st Cong. ch. and so. 249.00		

Lockport, 1st Cong. ch. and so. m. e.	10 00
Moers, A. Hemenway,	10 00
Napanock, B. V. Whitman,	5 00
New Lebanon, J. B. Peabody,	5 00
Palmyra, 1st Pres. ch.	123 00
Parishville, Cong. ch. and so.	11 00
Perry Centre, Cong. ch. and so., ann. coll., in part,	34 25
Potadam, 1st Pres. ch. and cong.	71 55
Poughkeepsie, Pres. ch. m. e.	36 74
Rochester, Louis Chapin, 250; a friend in Plymouth Cong. ch. 10.00;	260 00
Rutland, Cong. ch. and so.	52 00
Sheiter Island, Pres. ch.	29 35
Stamford, Pres. ch. of Head of Delaware, ann. coll.,	14 00
Trenton, a friend,	4 00
Truxton, Pres. ch.	6 00
Vernon Centre, Pres. ch.	20 25
Walton, 1st Cong. ch. and so., in part,	64 00-1,718 83
	5,753 33

NEW JERSEY.

Branchville, 1st Pres. ch. of Franklin, add'l.	2 00
Chatham, W. C. W.	25 00
Dover, a corporate member,	40 00
Jersey City, 2d Pres. ch.	67 00
Newark, 1st Pres. ch., Ladies' Missy' Assoc., 184; 8th Pres. ch. m. e.	
64 48; J. C. Wallace, 50; Job Haines, 30;	328 48
Orange, 1st Pres. ch. m. e.	131 90-594 38

PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain Pres. ch. m. e.	5 00
East Whiteland church,	17 61
Philadelphia, North Broad st. Pres. ch., (of wh. from B. D. Stewart, 150, Thomas Potter, 100, Samuel Tolman, 20, T. Carson, 10, Mrs. Gilbert, 10, T. B. Atmore, 5, James A. Spence, 5, J. Reed, 5, coll. 25,) 330; Olivet Pres. ch., (a New Year's Offering from Ida V. Henry M., Thomas M. and Augusta M. Chance, 12, Mrs. J. C. Chance, 6;) 18; Pine st. Pres. ch., (of wh. from J. Fraser, 5, m. e. 6.64; J. D. Miller, 50; Rev. Jeremiah Miller, 10; 419 64-442 15	
A friend,	60 00
Edinboro, Pres. ch.	20 00
Lewistown, F. I. Hoffman,	10 00
Lock Haven, G. B. Perkins,	1 85
Meadville, Pres. ch.	78 90
Pittsburgh, 2d Pres. ch., ann. coll., 1,700 00-1,870 75	

2,812 90

Legacies. — Lancaster, Mrs. Mary Ann L. Thompson, by W. G. Thompson, Adm'r,	3,800 00
	6,112 90

DELAWARE.

Wilmington, Hanover st. Pres. ch., Female Missy' Soc., with m. e. coll., to cons. Mrs. James T. Bird, H. M.	25 00
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DISTRICT OF COLUMBIA.

Washington, 1st Pres. ch. 106.86; 4th Pres. ch. m. e. 115.80; Rev. J. C. Smith's annual contrib. 24;	336 66
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TENNESSEE.

New Market, Pres. ch.	7 00
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OHIO.

By William Scott, Agent.	
Cincinnati, 2d Pres. ch., (of wh. from Philip Hinckle, to cons. Rev. Benjamin Franklin, H. M., 100;)	
404.75; 2d Pres. ch. m. e. 19.10; 423 85	
Marietta, 4th st. Pres. ch. m. e.	8 43
Trenton, Pres. ch., coll.,	15 00
Walnut Hills, Lane Sem. ch. m. e.	5 70-452 98
Belpre, Cong. ch. and so.	85 00
Cincinnati, 1st Ortho. Cong. ch. and so., to cons. L. M. Pitkin and C. H. Baldwin, H. M., 200; a friend, 1;	201 00
Defiance, 1st Pres. ch.	10 00

Donations.

Delaware, Rev. John H. Jones, to cons.	
JAMES BAYAN, H. M.	100 00
Elyria, 1st Pres. ch., of wh. from J. S. Metcalf, 25; Mrs. M. D. Ely, 20; A. Beebe, 15; Mrs. C. A. Ely, 10; E. De Witt, 10;	194 81
Hudson, Western Reserve Coll., C. Cutler, 10; T. J. H. 2;	12 00
Huntington, Cong. ch. and so. 28.25, Rev. A. R. Clark and wife, 50;	78 25
Johnstown, Pres. ch.	20 00
Kinsman, Cong. ch. and so., coll., 25, m. e. 15; Thomas Kinsman, 10, Mrs. Sophia Kinsman, 10, John Christy, 10, Benjamin Allen, 10;	80 00
Mineral Ridge, 1st Pres. ch.	52 60
Newburgh, Welsh Cong. ch. and so., in part,	5 00
Painesville, 1st church,	146 41
Putnam, Pres. ch., add'l., H. C. Ward,	25 00
Sheffield Lake, W. H. Root,	10 00
Toledo, Westminster Pres. ch.	77 25-1,097 32

1,550 30

INDIANA.

Indianapolis, 2d Pres. ch. m. e., 3 mos.	95 02
Madison, 2d Pres. ch., to cons. Rev. W. W. ATTERTSBURY and Rev. M. J. DRENnan, H. M.	270 62
Mishawaka, Pres. ch.	10 00
Thornton, Pres. ch., of wh. from J. K. G., for Broosa Station, Turkey, 5;	10 00-386 24

ILLINOIS.

Altona, a friend,	5 00
Buda, Cong. ch. and so. m. e.	6 15
Carlinville, S. T. Dubois,	5 00
Carrollton, Pres. ch., add'l., George Wright,	10 00
Cerro Gordo, Pres. ch.	13 25
Chicago, 1st Cong. ch. and so. (of wh. from H. Z. Culver, to cons. ISABELLA J. CULVER, H. M., 100; T. M. AVERET, to cons. himself H. M. 100; Rev. W. W. Patton, D. D., 50; 435.23; 3d Pres. ch. 100; 8th Pres. ch. m. e. 12.59;	547 82
Jacksonville, 1st Pres. ch. m. e.	28 75
Lake Forest, Pres. ch. m. e.	6 10
Lockport, Cong. ch. and so.	12 70
Manchester, Pres. ch.	5 00
Mechanicsburg, Mrs. M. Thompson,	1 00
Ottawa, 1st Cong. ch. and so.	50 00
Quincy, 1st Cong. ch. and so. 40; Mrs. Mary Ballard, 10, Harriet J. and Mary E. Kendall, 50c. each;	51 00
Princeton, Julia L. Rogers,	10 00
Springfield, 2d Pres. ch.	65 00
Waukegan, Pres. ch. m. e.	4 20
Woodville, Noah Cooke,	50 00-872 07

MICHIGAN.

Ada, Pres. ch.	2 00
Allegan, Cong. ch. and so.	18 00
Forest City, Rev. Jonas Denton,	72
Ionia, 1st Pres. ch.	16 00
Jackson, Cong. ch. and so. 40; Joseph Swift, 10;	50 00
Kalamazoo, Salmon Hunt,	10 00
Lafayette, A. Chisholm,	2 00
Pinckney, Mrs. J. A. Flock,	1 00
St. Johns, Cong. ch. and so.	16 00
Somerset, Pres. ch.	8 10-118 82

MINNESOTA.

Mankato, 1st Pres. ch. m. e.	3 75
Red Wing, Rev. J. W. Hancock,	1 00

St. Paul, House of Hope Pres. ch. m. e. 3 mos.,

24 00-28 75

IOWA.

Camanche, Pres. ch.	2 00
Clement, Pres. ch., add'l., 1.50, less c't,	1 00
Denmark, Cong. ch. and so. m. e.	26 00
Lansing Ridge, Cong. ch. and so.	7 50
Muscavine, Mrs. Fanny Edwards,	10 00
Nevin, Cong. ch. and so.	6 00
Waterloo, 1st Pres. ch.	14 00-65 50

WISCONSIN.

Beloit, 2d Cong. ch. and so. 59.59; J. C. Newcomb, 10;	69 59
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Fulton, Cong. ch. and so.	10 00
Hazel Green, E. W. Prentiss,	5 00
Hudson, Cong. ch. and so.	3 80
Janesville, 1st Cong. ch. and so., to cons. Rev. F. B. Norton, H. M.	100 00
Leeds, Cong. ch. and so.	6 30
Ripon College, m. e.	3 50
Sheboygan, Cong. ch. and so.	23 00
Shelburne, Mrs. Henry Stephens,	1 00—222 19
Legacies. — Tafton, Ira W. Tracy, a soldier in 33d Regiment Wisconsin Volunteers, by Rev. Ira Tracy,	120 00
	342 19

MISSOURI.

St. Joseph, Westminster (N. S.) Pres. ch., and coll.,	50 00
St. Louis, 1st Trin. Cong. ch. and so.	212 25
Troy, Francis Parker,	15 00—278 25

CALIFORNIA.

Grass Valley, Cong. ch. and so. m. e.	8 04, less exc. and stamps, 18c.
Oakland, Cong. ch. and so. m. e.	102 77, less exc. and stamps, 1 14;
San Francisco, 1st Cong. ch. and so.	101 63
m. e. 22 22, less exc. and stamps,	22c;
	32 00—141 49
FOREIGN LANDS AND MISSIONARY STATIONS.	
Mahratta Mission; Native churches, ann. meeting, and m. e.	95 11
Ahmednugur, W. D'Uylly, 100, Gen.	
Malcolm, 25, Dr. Turnbull, 10, Capt. Hobbs, 5;	140 00
Bombay, Col. Shaw, 50, Capt. David- son, 50, Mr. Brown, 9, Maj. James, 5, Mr. Knappman, 1;	115 00
Dhoolia, G. A. Hobart,	150 00
Mahableshwar, Dr. Cook,	35 00
Poona, G. A. Jacob, 82 50, Dr. Leith, 50;	132 50
Satara, Capt. Drummond,	65 00—732 61
Seneca Mission; Lower Cattaraugus, N. Y., Mission church, m. e.	2 70
Syria Mission; Tripoli, contribution,	15 25
	750 56
Legacies. — Constantinople, Turkey, Hajj Aghasi, 440 piasters,	26 19
	776 75

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, "Gleaners" in Pavilion Cong. s. s. 30; North Waterford, Cong. s. s. 11 60; Richmond, Cong. s. s. 15;	
NEW HAMPSHIRE. — Brentwood, Mrs. A. R. Brock's s. s. class, 1; Franklin, Cong. s. s. Miss'y Soc. 18; New Castle, Cong. s. s., for Rev. S. C. Dean's school, Mahratta, 8;	56 60
VERMONT. — Bennington, 2d Cong. s. s., to cons. H. D. Hall, H. M. 100; Berlin, Cong. s. s., for Rev. A. Hazen's school, Ahmed- nugur, 15; Bridport, Cong. s. s. 2 50; Granby, Cong. s. s. 25; Ludlow, Juvenile Miss'y Soc., for schools in Madura, to cons. H. C. Haren, H. M. 51 50; St. Albans, Cong. s. s. 118;	27 00
MASSACHUSETTS. — Boston, Phillips ch., In- fant s. s. 10; Chicopee Falls, Cong. s. s. 8; Dorchester, Master Walter Bird, 50c.; East Abington, Cong. s. s., for school at Diarbe- kir, 19 30; East Weymouth, Cong. s. s. 25; Lynn, 1st Cong. s. s. concert, 17 20; James- bag, 20c.; North Chelsea, Mrs. Haskell's s. s. class, 1 11; Sharon, 1st Cong. s. s., for Rev. H. J. Bruce's school, Mahratta, 25; Southampton, Cong. s. s., for support of a heathen youth, preparing for the ministry, 30 03; Sudbury, Evan. Union s. s., for Rev. H. J. Bruce's school, Mahratta, 25, less 18c;	312 00

50c.; Upton, Mrs. Bull's class, 1 25; Whi- lliamsburg, Cong. s. s. 12 10;	174 25
RIGGSDA ISLAND. — Providence, a class in Cen- tral Cong. s. s.	2 75
CONNECTICUT. — Hampton, Cong. s. s. 1 75; Norfolk, Cong. s. s. 5; River Point, Cong. s. s. 9 36; Torringford, Cong. s. s. 2 25;	23 36
Wahroga, Cong. s. s. 5;	
NEW YORK. — Auburn, 2d Pres. s. s., annual contrib., to cons. Rev. J. E. Scott, H. M. 50; Brooklyn, Armstrong Juv. Miss'y Soc., for schools of Rev. H. H. Jessup, Beirut, (add?), 15; Clayville, Pres. s. s., for school in Micronesia, 11; Cortland, Pres. s. s., ann. contrib. from penny coll., for a teacher in Mr. Capron's schools, India, 25; Cuba, Pres. s. s., in part, for Mr. Capron's schools, India, 20; New Rochelle, a little girl, for bibles for the heathen, 2 50; New York, Miss W. and friends, for a girl in boarding- school at Odoovalle, Ceylon, 5; Orange co., from little children, 75c.; Rochester, Ply- mouth Cong. s. s., for school in Micronesia, 5 25; Schoharie, s. s., by S. H. Cobb, 9 50; Vernon Centre, Pres. s. s. m. c. coll., 15 58;	
PENNSYLVANIA. — Philadelphia, 1st German Pres. s. s.	159 58
DISTRICT OF COLUMBIA. — 4th Pres. ch., Ju- nior for Miss'y Soc.	5 00
OHIO. — Huntington, Cong. s. s., for school of Rev. H. C. Haskell, Philippopolis, Turkey, 28 10; Kinsman, s. s., by Rev. H. B. Eldred, for Rev. J. K. Greene's school, Broome, Tur- key, 30; Tiffin City, children's meeting, by Mrs. M. F. Watson, 5;	103 00
INDIANA. — Connersville, 2d Pres. s. s.	63 10
ILLINOIS. — Alton, Pres. s. s., from contribu- tions to the "Little Bands" for 1866, 40; Chicago, New England Cong. s. s., for New England School, India, 68 42; Salem Cong. s. s. 22; Jacksonville, 1st Pres. s. s. 157 20; Lockport, Cong. s. s. 7 50; Middleport, Pres. s. s. 2; Plymouth, Pres. s. s. 5; Port Byron, Cong. s. s. 4 25; Wheaton, Cong. s. s. 12;	23 00
MINNESOTA. — Lake City, Mrs. Gylyord's class, Iowa — Davenport, Cong. s. s. 40, less exc. 15c.	318 37
CALIFORNIA. — Downieville, Cong. s. s. 30 38, less prem. and stamps, 21c.;	30 85
	30 67
	1,340 83
Donations received in March,	30,908 14
Legacies,	6,299 61
	37,207 65
— Total, from Sept. 1st, 1866, to March 30th, 1867,	212,815 80
DONATIONS FOR THE NEW MI- SSIONARY PACKET "MORNING STAR."	
VERMONT. — Morrisville, Mr. and Mrs. Bartlett, 7 50	
NEW YORK. — Clinton, Mrs. Marr's day-school, by Rev. A. Erdman, 1 25; Jamestown, Pres. s. s. 16 20; New York, Mission s. s. No. 146, 10; North- ville, s. s., by D. Y. Hallcock, 18. — 45 45.	
PENNSYLVANIA. — West Chester, Pres. ch. Infant school, add'l, 2 70.	
FOREIGN LANDS AND MISSIONARY STATIONS.	
Turkey, Cesarea, Newell Robinson Gilis, and the Infant schools of Cesarea and Youghat, 1 50; Constan- tinople, G. Washburn, Jr., 50c.; Persia, Oroomiah, Anna Greenfield, 50c. — 2 50.	
Amount received in March,	58 15
Previously acknowledged,	28,085 33
— Total, to April 1st, 1867,	28,143 38

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